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JINÂLAÑKÂRA
EDITED AND TRANSLATED BY
JAMES GRAY

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Buddharakkhita

JINÂLANĀKÂRA

JINÂLANKÂRA

OR

“ EMBELLISHMENTS OF BUDDHA ”

BY

BUDDHARAKKHITA

Bayerische
Staatsbibliothek
München

EDITED, WITH INTRODUCTION, NOTES, AND TRANSLATION

BY

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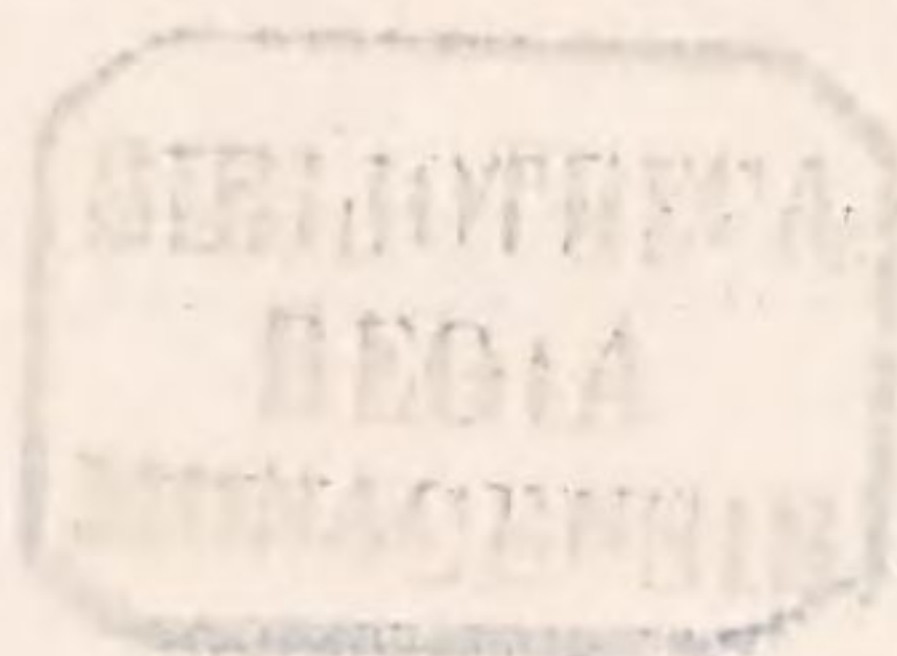
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INTRODUCTION

A HIGH antiquity is accorded to the *Jinālaṅkāra*. The postscript to the text ascribes the authorship to Buddhārakkhita, who is stated to have been born in Ceylon of a distinguished family in the 117th year of the *nirvāṇa* of Buddha, *i.e.*, in B.C. 426. His birthplace was Rohana, and it appears that he was the head of a congregation of priests in Colīkatambaratṭha (afterwards Tambamaṇi), the maritime western division of Ceylon, where the Coḷas of the Coromandel coast originally settled. His learning and quick-wittedness acquired for him a considerable reputation, which traditional history has preserved to the present day.

Accepting the date of Buddhārakkhita given above as correct, we must ascribe the text to a period nearly a century before the reign of Tissa, better known as Devānampiyatissa, in whose reign Mahinda, after the Council of Pāṭaliputra, came as missionary apostle to Ceylon, bringing with him the authorised version of the Buddhist scriptures, with their commentaries. That island had become a field for missionary work in the first century after the death of Buddha. It had come under Brahmanic influence some time before, and with the establishment of the colony from Bengal under the rule of Vijaya, in B.C. 527 (a date supported by Burmese chronology), good scope must have presented itself for the spread of the Buddhist faith that had been but lately received with favour in the Gangetic delta, although Vijaya himself was less concerned with religious affairs

than with the economic development of the territory acquired by him.

Buddharakkhita probably sprang from a family that had settled in south-eastern Ceylon and migrated to Tambamaṇi when the colony from Bengal had secured a proper footing. It was in all likelihood of the Māgadha race, for Buddharakkhita is represented by his commentator as writing for the Māgadhesa in particular. With the inducements to missionary work in Vijaya's domain, our author must have joined the church, and as an outcome of his devotion to Pali studies, composed the *Jinālaṅkāra*.

The name of the treatise signifies "Embellishments of the Conqueror," and is sufficiently indicated in the following stanza:—

Ñāṇāsinā titikkhena jitamârabalaṃ jinam
Jinālaṅkāra nāmena ālaṅkārena 'laṅkari.

"He (Buddharakkhita), by the adornment known as *Jinālaṅkāra*, adorned the Conqueror (Buddha), who, with the sharp sword of knowledge, overcame the forces of Māra." The commentator, moreover, describes the author as a "Treasurer" (Bhaṇḍagârika) who, taking the attributes of Buddha, deposits them in the scented basket *Jinālaṅkāra*. "Buddharakkhitâcariyo sabbalokissarassa anantajinassa Buddhassa bhagavato guṇālaṅkārabhaṇḍâni gahetvâ Jinālaṅkāraassa saṅkhâte gandhakarandake pakhipetvâ punnâyakaratanasadissa yogâvacarakulaputtassa niyyâdesi."

In the flourishing days of Buddhistic literature in Burma the text was studied in every monastery of importance, but it is now much neglected, and copies are becoming rare. Its reputation as an ancient work composed by an able scholar in unique style is, however, still maintained through an excellent *Tīkā*, which, as a storehouse of much information in connection with the life and

teachings of Buddha, is held in high appreciation by native scholars. Of its value as an important work of reference, Burnouf in his "Lotus" has given us ample evidence. Its author, Buddhadatta, was the contemporary of Buddhaghosa the great commentator. There seems to have been an older *Tīkā* by Buddharakkhita himself, but that is not extant. It is difficult to assign any precise reason for its disappearance, as it is for the fragmentary manner in which the *Jinālaṅkāra* has come down to us. The text and Buddhadatta's gloss as we now have them were in existence in Burma before the destruction of the Sinhalese manuscripts by the Malabars, so that there must have been some causes at work in Ceylon itself at an earlier period than the twelfth century which led to the loss to which I have referred. Possibly the attention devoted to the study of the commentaries, introduced into the island by Mahinda, may have relegated the *Jinālaṅkāra* into comparative oblivion. It is due to Buddhadatta that the present text, however incomplete, has been preserved. He had, as we are told in more places than one, a partiality for secular or semi-sacred literature in connection with Buddhism; and during his stay in Ceylon, before returning to Magadha, he transcribed a copy and provided it with a commentary (*Tīkā*). As a reference to the *Visuddhimagga* occurs in the latter, it must have been written subsequent to Buddhaghosa's visit to Ceylon. This statement, however, it must be acknowledged, scarcely harmonises with the account of Buddhadatta's and Buddhaghosa's meeting as recorded in the *Buddhaghosuppatti*. I am inclined to think that they met in Ceylon, and that Buddhadatta must have then seen his contemporary's great encyclopædic work. Of the three hundred stanzas in the original *Jinālaṅkāra*, only two hundred and fifty have come down intact. The sections of the work, however, seem identical with the divisional arrangement of the treatise as made by Buddharakkhita.

Here I draw attention to the designation “*aṭṭhakathā*” as applied to the *Jinālaṅkāra* of Buddharakkhita. Burmese authorities describe it as such, which would show that the term had a wider signification than is usually allowed. Any treatise of a Buddhistic character, whether a narrative of Buddha’s life to illustrate the Piṭaka or an exegetical work to expound its doctrines, seems to have been called an “*aṭṭhakathā*.” When, therefore, we read of the *aṭṭhakathas* of the great teachers and elders of the early Buddhist church, we must take them to be not only commentaries in our acceptation of the term, but treatises of a more general character in relation to Buddhism. Buddharakkhita, no doubt, finding his *Jinālaṅkāra* somewhat abstruse in its poetical form, furnished it with a gloss (*Ṭīkā*), which, in works of Pali bibliography, is referred to as the “Old *Ṭīkā*.” If any indirect testimony were wanted to prove the antiquity of the *Jinālaṅkāra*, no better could be adduced than the circumstance of its being called an “*aṭṭhakathā*.”

A high rhetorical value is conceded to the *Jinālaṅkāra* by native scholars. Its diction is marked by elegance and brilliancy. The style throughout is concise and vigorous, while for rhythmical cadence and variety of versification it stands unrivalled. What the *Milindapañha* is to prose, that the *Jinālaṅkāra* is in the domain of Pali poetry. As a Buddhistic treatise it stands unique as departing from the conventional style of the Piṭaka books. What makes it particularly so is the introduction of artificially constructed stanzas in the style of Kālidāsa, Bhāravi, and Māgha. It would be conceding too much to affirm that Māgadhese was the earliest medium in India for the exhibition in its literature of paragram and paranomasia, of rhyme, alliteration, and palindrome, and other such rhetorical devices. The date, however, of Buddharakkhita would indicate that the artificial style of composition was in vogue in the fourth century B.C., and that, if he is to be looked upon as an imitator of

Sanskrit writers, the authors of *Rāghuvarṃsa* and *Kirātārjunīya* must have flourished not after the commencement of the Christian era, but at least four centuries before. Several parallels may be noticed between the artificial stanzas in their works, and those occurring in the *Jinālaṅkāra*. Stanzas 49–110 in the latter furnish examples of the artificial style. Attention is here drawn to a few. The following illustrates the use of internal rhyme:—

Disvâ nimittâni madacchidâni
 thînam virûpâni ratacchidâni
 pâpâni kammâni sukhaçchidâni
 laddhâni ñâṇâni bhavacchidâni. (v. 49.)

The underlined parts of the words will sufficiently indicate the nature of the rhyme. Here is another in almost similar style:—

Nânâsanâni sayanâni nivesanâni
 bhâbhanibhâni ratanâkarasannibhâni
 tatrussitâni ratanaddhajabhûsitâni
 hitvâ va tâni himabindusamâni tâni. (v. 85.)

The following is paragrammatic:—

Tathâgataçcheramahosi tassa
 tathâ himaropitadâhasantiṃ
 tathâ hi Mâro pi tadâha santiṃ
 tathâ hi mâropi tadâ hasantiṃ. (v. 96.)

The following furnish examples of what may be termed paragrammatic echoing rhymes:—

(a.) Padittagehâ viya bheravam ravam
 ravam samutthâya gato mahesi
 mahesimolokayaputtamattano
 tanosi no pemamahoghamattano. (v. 50.)

(b.) Disvâna dukkhânalasambhavam̐bhavam̐
 katvâ taduppâdakanāṅgabhangam̐
 Yasodharam̐ pīṇapayodharādharām̐
 hitvâ gato buddhabalappadam̐ padam̐. (v. 93.)

The following stanza is constructed of synonymous quarter-verses :—

Sakâmadâtâ vinayâmanantagû
 Sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû. (v. 97.)

Alliteration of one or more consonants is exemplified in stanzas 105–108. Sanskrit scholars will recognise a parallel in the following :—

Nonânino nanûnâni nanenâni nanânino
 nunnânenâni nûna na nânanam̐ nânanena no. (v. 105.)

The use of the palindrome is exemplified in the following :—

Râjarâjayasopetavisesam̐ racitam̐ mayâ
 yâmatam̐ cirsam̐sevitapeso yajarâjara. (v. 100.)

The following curious invocation, which introduces the artificially constructed stanzas, also reads the same forward and backward :—

“Namo tassa yato mahimato yassa tamo na.”

“Honour to him (Buddha) inasmuch as to him deserving of honour no darkness is !”

The following, as an illustration of the synonymous and echoing rhyme, is peculiar :—

Raveraverorabhimârabherave
 raveravereriva bherave rave
 rave rave sûditagârave rave
 raveravedesi jinorave rave. (v. 98.)

The object of the stanza is to display the same sound at the beginning and the end of each quarter-verse.

In the following all the gutturals are brought into play throughout the stanza:—

Ākaṅkhakkhâkaṅkhaṅga kaṅkhâgaṅgâkhâgâhaka
Kaṅkhâgâhakakaṅkhâgha hâ hâ kaṅkhâ kahaṁ kahaṁ.
(v. 101.)

Here the vowels *a* and *ā* are treated as gutturals as in the phonetic system of Pāṇini, as well as *h* and *m*. This stanza is important as indicating the true phonetic values of those letters in the ancient speech of Māgadha.

It appears strange that the artificial style of composition should have been foisted upon a work of a religious character. Books on rhetoric rightly condemn the levity of the practice, especially in relation to serious subjects. Buddharakkhita's performance in that direction was, no doubt, a concession to the taste of the times in which he lived, although now liable to the same disapprobation as the word-jingles of the *Paradise Lost*. We, at this distance of time, will look upon the artificial stanzas of the *Jinālaṅkāra* in the light of literary curiosities, and be content to recognise in the Māgadha language a potentiality for the expression of thought possessed by Sanskrit, and which might have, under circumstances different from those that determined the literary development of the language, been the means of producing as extensive a literature as Sanskrit itself.

The *Jinālaṅkāra* displays much versatility in its versification. In addition to the common *Vatta* class of metres with its subdivision the *Pathyāvatta*, there are eleven varieties, viz.—*Saddharā*, *Indavajirā*, *Upavajirā*, *Vam-satṭha*, *Vasantatilakā*, *Dodhakam*, *Toṭaka*, *Mandakkantā*, *Vijjummāla*, *Malinī*, and *Saddālavikkhitī*. A large proportion of the stanzas are *Upajāti*, chiefly composed of *Indavajira* and *Upavajira* verses, while the *Indavamśa*

measure comes in occasionally in the quarter-verses and, in one instance, the *Kamalâ*. I have given a scheme of the metres employed, because it is when attention is paid to the versification the beauties of harmony and rhythm make themselves apparent, and the reading of the text becomes a veritable pleasure. The following stanza, for instance, has the musical ring of "The Destruction of Sennacherib" if read with due attention to the metre:—

Sanarâmarubrahmaganebhi rutâ
arahâdigunâ vipulâ vimalâ
navadhâ vasudhâgagane gahanâ
Sakale tidive tibhave visaṭâ. (v. 180.)

The metre is *Totaka* ∪ ∪ — | ∪ ∪ — | ∪ ∪ — | ∪ ∪ — |, the same as that of Byron's beautiful poem. The following are also in the same metre, though more monotonous in movement than the one just quoted:—

Bhajitaṁ cajitaṁ pavanaṁ bhavanaṁ
jahitaṁ gahitaṁ samalaṁ amalaṁ
sugataṁ agataṁ sugatiṁ agatiṁ
namitaṁ amitaṁ namatiṁ sumatiṁ. (v. 173.)

Munirâjavaro nararâjavaro
dividevavaro sucibrahmavaro
sakapâpaharo parapâpaharo
sakavuddhikaro paravuddhikaro. (v. 179.)

Then take the *Dodhakam* — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ |. The following half-stanza would be tame unless read with a knowledge of its metrical structure:—

Rammasurammasubhesu gharesu
tiṇṇamutūnamanucchavikesu. (v. 48.)

The *Mattâsamaka* class of metres, such as the *Vetâlîya Gîti*, &c., is, strange to say, not represented in Buddhakkhita's poem. Irregularities of versification are comparatively rare, and have been pointed out by me.

The study of the text requires some familiarity with the life and teachings of Buddha. The *Tīkā* I have used is a useful work of reference in this respect, but the work being voluminous, it was beside my immediate purpose to furnish an appendix of extracts from it. I may, however, have occasion hereafter to bring it to use for the benefit of Pali students. For the redaction of the text of *Jinālaṅkāra* I have had five manuscripts at my service, two copies of the *Tīkā* and the *Gulāṭṭhadīpanī*. I have not thought it necessary to specialise the different copies of the text now edited by me, as they do not present any marked divergences. Different readings have been indicated in the course of the notes.

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JINÂLAÑKÂRA

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JINÂLANĀKĀRA

Namo tassa bhagavato arahato sammâsambuddhassa.

I. Pañâmadîpanîgâthâ.

- 1 Yo lokatthâya Buddho dhanasutabhariyâaṅgajîve cajitvâ
pûretvâ pâramiyo tidasamanupame bodhipakkhîya-
dhamme
patvâ bodhim visuddham sakalaguṇadadam seṭṭhabhûto
tiloke
katvâ dukkhassa antam katasubhajanatam dukkhato
mocayittha.
- 2 Natvânâham jinantam samupacitasubham sabbalokeka-
bandhum
nâhu yena pi tulyo kusalamahimato uttamo bhûtaloke
tassevâyam suvimham suvipulamamalam bodhisam-
bhârabhûtam
hetum hetvânurûpam sugatagataphalam bhâsato me
suṇâtha.

II. Yogâvacarasampattidîpanîgâthâ.

- 3 Jâto yo navame khane sutadharo sîlena suddhindriyo
saṁsâram bhayato bhavakkhayakaram disvâ sivaṁ
khemato
tam sampâpakamaggadesakamuniṁ sampûjayanto tato
buddhânussatibhâvanâdikamato sampâdaye tam sivaṁ.

III. Vatthuvisodhanîgâthâ.

- 4 Buddho ti ko Buddhaguno ti ko so
acintayâdittamupâgato yo
anaññasâdhâraṇabhûtamattham
akâsi kim so kimavoca Buddho.
- 5 Visuddhakhandhasantâno Buddho ti niyamo kato
khandhasantânasuddhî tu guṇo ti niyamo kato.
- 6 Akâsi kiccâni dinesu pañca
pasâdayañciddhibalena sena
janânasesam cariyânukûlam
ñatvânavocânusayappahânam.

IV. Anaññasâdhâraṇadîpanîgâthâ.

- 7 Abbhuggatâ yassa guṇâ anantâ
tibuddhakhettekadivâkaroti
jânâti so lokamimam parañca
sacetanañceva acetanañca
sakassa santânagatam paresam
byatîtamappattakamatrabhûtam.
- 8 Anantasattesu ca lokadhâтусu
ekova sabbe pi samâ na tena
disâsu pubbâdisu cakkavâlâ
sahassasaṅkhâyapi appameyyâ
ye tesu devâ manujâ ca brahmâ
ekattha saṅgamma hi mantayantâ.
- 9 Anâdikâlâgatanâmarûpinam
yathâsakam hetuphalattavuttinam
tabbhâvabhâvittamasambhūnantâ
nânâvipallâsamanupaviṭṭhâ.

- 10 Kammappavattiñca phalappavattim
ekattanānattanirīhadhammataṃ
viññattisantānaghanena channato
sivañjasam no bhaṇitum samatthā.
- 11 Eko va so santikaro pabhaṇkaro
saṅkhāya ñeyyāni asesitāni
tesaṇhi majjhe paramāsamabhivadam
sivañjasam dīpayitum samattho.
- 12 So Gotamo Sakyasuto munindo
sabbassa lokassa padīpabhūto
anantasatte bhavabandhanamhā
mocesī kāruṇṇaphalānupekkhī.

V. Abhinīhāradīpanīgāthā.

- 13 Vadetha tassīdha anappakam guṇam
na tena tulyo paramo ca vijjati
kiṃ tam guṇam tam sadisena dinnam
sayamkatam kinnu adhiccaladdham.
- 14 Nādhiccaladdham na ca pubbabuddhā
brahmādinam sammutiyā bahūnam
sayamkateneva anopamena
dānādinā laddhamidaṃ vipākam.
- 15 Ito catunnam asaṅkhiyānam
satamsahassānadhikānamatthake
kappe atītamhi Sumedhatāpaso
vehāyasam gacchati iddhiyā tadā.
- 16 Dipaṅkaro nāma jino sasaṅgho
Rammam puram yāti virocamāno
manussadevehibhipūjijanto
sahassaramsi viya bhānumā nabhe.

- 17 Tassañjasam kâtubahussahânam
 Buddho ti sutvâ sumano patîto
 mamajja deham panimassa datvâ
 Buddho aham hessamanâgatediso.
- 18 Tasmiñjase kandaratamhi pañke
 katvâna setum sayi so sadeham
 Buddho ayam gacchatu piṭṭhiyâ mamam
 bodhissace hessati me anâgate.
- 19 Ussîsakam yâti jino hi tassa
 ajjhâsayo sijjhatimassanâgate
 ñatvâna byâkâsi asesato hi
 Buddho ayam hessatinâgatesu.
- 20 Sutvâna patto va mahâbhisekam
 laddham va bodhim samanussaranto
 pûjetvâ yâte munidevamânuse
 uṭṭhâya so sammasi pâramî dasa.
- 21 Daḷham gahetvâ samatimsapâramî
 sikkhattayañcassa jinassa santike
 kâtum samattho pi bhavassa pâram
 sattesu kârũññabalâ bhavam gato.
- 22 Uppannuppanake so jinavaramatule pûjayitvâ asesam
 Buddho eso hi poso bhavati niyamato byâkato tehi tehi
 tesam tesam jinânam vacanamanupamam pûjayitvâ
 sirena
 tam tam dukkham sahitvâ sakalagunadadam pâramî
 pûrayittha.

VI. Bodhisambhāradīpanīgāthā.

- 23 So dukkhakhinnajanadassanadukkhakhinno
kâruññameva janatāya akāsi niccam
tesam hi mocanamupāyamidan ti ñatvā
tādīparādhamapi attani ropayī so.
- 24 Dānādinekavarapāramisāgareshu
ogāḷhatāya pi paduṭṭhajanena dinnam
dukkham tathā atimahantatarampi kiñci
nāññāsi sattahitameva gavesayanto.
- 25 Chetvāna sīsam hi sakam dadanto
maṁsam pacitvāna sakam dadanto
so cattagatto paṇidhānakāle
duṭṭhassa kim dussati chedanena.
- 26 Evaṁ anantamapi jātisatesu dukkham
patvāna sattahitameva gavesayanto
Dīpaṅkare gahitasīlasamādhipaññam
pālesi yāva sakabodhitale suniṭṭho.
- 27 Yadābhinihāramakā Sumedho
yadā ca Maddim adadā Sivindo
etthantare jātisu kiñcipekam
niratthakam no agamāsi tassa.
- 28 Mahāsamudde jalabinduto pi
tadantare jāti anappakā va
nirantaram pūritapāramīnam
katham pamāṇam upamā kuhim vā.
- 29 Yo maggapasse madhurambabījam
châyâphalatthāya mahājanānam
ropesi tasmim hi khaṇeva tena
châyâphale puññamaladdhamuddham.

- 30 Tatheva saṃsārapathe janānaṃ
hitāya attanamabhiropitakkhaṇe
siddhaṃ va puññūpari tassa tasmim
dhaṇaṅgajīvaṃ pi haranti ye ye.
- 31 So sāgare jaladhikaṃ ruhiraṃ adāsi
bhūmāparājiya samaṃsamadāsi dānaṃ
meruppamaṇamadhikaṇca samolīsisaṃ
khe tārakādhikataraṃ nayaṇaṃ adāsi.

VII. Gabbhokkantidīpanīgāthā.

- 32 Gambhīrapānadānādisāgaṇesu hi thāmasā
taranto Maddidānena niṭṭhāpetvāna pāramī.
- 33 Vasanto Tusīte kāye bodhiparipākamaṅgamma
āyācanāya ca devānaṃ mātugabbhamupāgami.
- 34 Sato ca sampajāno ca mātukucchimhi okkami
tassa okkantiyaṃ sabbā dasasahassī pakampittha.
- 35 Tato pubbanimittāni dvattiṃsāni tadā siyūṃ
tuṭṭhahaṭṭhā va sā mātā puttāṃ passati kucchiyaṃ.

VIII. Vijāyanamaṅgaladīpanīgāthā.

- 36 Sā puṇṇagabbhā dasamāsato paraṃ
gantvāna phullaṃ varalumbinīvaṇaṃ
ṭhitā gahetvā varasālasākhaṃ
vijāyi taṃ puttavaraṃ sukhena.
- 37 Tadā saḥassīdasalokadhātusu
devā ca nāgā asurā ca yakkhā
nānādisā maṅgalacakkavāḷaṃ
sumaṅgalaṃ maṅgalaṃāgamimsu.

- 38 Anekaśākhañca sahaśśamaṇḍalaṃ
chattaṃ marū dhārayumantaḷikkhe
suvaṇṇadaṇḍā vipatanti cāmarā
khajjimsu bherī ca naḍimsu saṅkhā.
- 39 Malenakenāpi anūpalitto
ṭhito va pādāni paśārayanto
kathī va dhammāsanatotaranto
jāto yathādiccavaro nabhamhā.
- 40 Khīṇāsavā brahmagaṇopagantvā
suvaṇṇajālena paṭiggahesum
tato ca devājinacammakena
tato dukūlena ca taṃ manussā.
- 41 Tesāṃ pi hatthā varabhūmiyaṃ ṭhito
disā vilokesi sabbā samantato
vaḍimsu devā pi ca brahmakāyikā
tayā samo katthaci natthi uttaro.
- 42 Gantvāna uttaraṃ satta paḍavārehi vikkamo
sīhanādaṃ naḍī tesāṃ devatānaṃ hi sāvayaṃ.
- 43 Tato puttaṃ gaheṭvāna gatā mātā sakaṅgharaṃ
mātā sattamiyaṃ gantvā devaputtattamaḡami.
- 44 Te brahmaṇā pañcamiyaṃ subhuttā
nāmaṃ gaheṭum varalakkaṇāni
disvāna ekaṅgulimukkipimsu
buddho ayaṃ hessati vītarāgo.
- 45 Jiṇṇaṅca disvā byādhikaṃ mataṅca
avhāyitaṃ pabbajitaṅca disvā
ohāya pabbajjamupeti kāme
Buddho ayaṃ hessati vītarāgo.

IX. Agâriyasampattidîpanîgâthâ.

- 46 Kâlakkamena cando va vadḍhanto vadḍhite kule
puñṇodayenudento so bhāṇumâ viya ambare.
- 47 Siddhatthako hi Siddhattho laddhâ devim Yasodharam
cattâlîsasahassemi pûritthîhi purakkhito.

48 Rammasurammasubhesu gharesu
tiṇṇamutûnamanucchavikesu
dibbasukham viya bhuñji sukham so
acchariyabbhutarâjavibhûtim.

X. Nekkhammajjhâsayadîpanîyamakagâthâ.

Namo tassa yato mahimato yassa tamo na.

- 49 Disvâ nimittâni madacchidâni
thînam virûpâni ratacchidâni
pâpâni kammâni sukhacchidâni
laddhâni ñāṇâni bhavacchidâni.
- 50 Padittagehâ viya bheravam ravam
ravam samuṭṭhâya gato mahesi
mahesimolokiyaputtamattano
tanosi no pemamahoghamattano.
- 51 Ummâraummâragatuddharitvâ
padam padam yâtanarâsabhasa
alam alamkâratarena gantum
matî matîvetimananāgabhaṅge.
- 52 Ummâraummâragato mahesi
anāgabhaṅgam samacintayittha
kim me jarâmaccumukhe tḥitassa
na me vase kâmavase tḥitassa.

- 53 Kâmena kâmena na sâdhyamokkham
mânena mânena mamatthi kiñci
Mâro saseno hi avârañño
yantena ucchum viya maddatî mam.
- 54 Âdittamuyâtapayâtamûnam
atânâlenâsarane jane te
disvâna disvâna sivañ mayâ te
kâmena kâmena katham vineyya.
- 55 Vijjâvijjâya cutañcupetañ
asârasârûpagatañjanam janam
vijjâyavijjâya yuto cutoham
pahomi târetumasañgaho gato.
- 56 Magganti no diṭṭhigatâpavaggañ
aggâ ti tevâhu janâ samaggâ
naggañ aho mohatamassa vaggañ
vaggañ hanissâmi tamaggamaggâ.
- 57 Paseyhakârena aseyyhadukkham
janâ janentîha janânameva
paseyhakârenâ aseyyhadukkham
pâpam na jânanti tato nidânam.
- 58 Te oghayogâsavasañkilesâ
tameva nâsenti tato samuṭṭhitâ
ekantikam jâti jarâ ca maccu
nirantaram tam byasanañcanekam.
- 59 Cîram kilesânasamujjalantañ
disvâna sattânusayañ sayambhû
sâdhemi bodhim vinayâmi satte
pacchâ pi passâmi sutam sutantañ.

- 60 Tam dibbacakkam khuracakkamālam
 rajjam sasārajjasamajjamajjam
 te bandhavā bandhanamāgatā pare
 suto pasūtoyamanaṅgadūto.
- 61 Samujjalantam vasatī satīsiri
 sirīsapāgāramidam mahāvisam
 daddallamānā yuvatī vatīmā
 sakaṇṭakāyeva samañjasañjase.
- 62 Yassā virājitasiri siriyā pi natthi
 tassāvalokiya na tittivasānamatthi
 gacchāmi handa tavanaṅga sirappabhedam
 mattebhakumbhupari sīhaviḷāsagāmim.
- 63 Bho bho anaṅgasucira pi panuṇṇabāṇa
 bāṇāni saṁhara panuṇṇamito nirodha
 rodhena cāpadagato manaso na soca
 socam tavappanavalokiya yāmi santim.
- 64 Ratī ratī kāmagaṇe viveke
 alam alanteva vicintayanto
 manam manaṅgālayasampadālayam
 tahim tahim diṭṭhabālā va pakkami.

XI. Pāduddhāravimhayadīpanīgāthā.

- 65 Yāvañcayam ravi caratyacalena ruddhe
 yāvañca cakkaratanañca payāti loke
 tāvissaro nabhacaro jītaçaturanto
 hitvā katham nu padamuddhari so nirāso.
- 66 Dīpe mahā ca caturādhikadvesahasse
 tatrāpi seṭṭhabhajitam varajambudīpam
 bhūnābhikam Kapilavatthupuram surammam
 hitvā katham nu padamuddhari so nirāso.

- 67 Ñâtînasîti kulato hi sahassa Sâkye
 hatthissadhaññadhanino vijitârisaṅhe
 Gottena Gotamabhavaṃ pitarañjanaggaṃ
 hitvâ kathaṃ nu padamuddhari so nirâso.
- 68 Rammaṃ Surammavasatiṃ ratanujjalantaṃ
 gimhe pi vimhayakaraṃ suramandirâbhaṃ
 ussâpitaddhajapaṭâkasiṭâtapattaṃ
 hitvâ kathaṃ nu padamuddhari so nirâso.
- 69 Sapokkharâ pokkharañi catasso
 supupphitâ mandirato samantâ
 kokâ nadantûpari kokanâde
 hitvâ kathaṃ nu padamuddhari so nirâso.
- 70 Sare saroje ruditâlipâli
 samantato passati pañjarañjasâ
 disvâravindâni mukhâravindaṃ
 nâthassa lajjâ viya saṃkujanti.
- 71 Madhurâ madhurâbhirutâ
 caritâ padume padumeligaṇâ
 vasatiṃ adhunâ madhunâ
 akarum jahitaṃ kimidaṃ patinâ.
- 72 Tamhâ rasaṃ madhukarâ bhavanaṃ haritvâ
 ninnâdino samadhuraṃ madhuraṃ karonti
 nâdena nâdamatiriccupavîṇayanti
 naccanti tâ surapure vaṇitâ va tâva.
- 73 Sañcoditâ piṇapayodharâdharâ
 virâjitânaṅgajamekhalâkhalâ
 suraṅgaṇâ vaṅgajaphassadâ sadâ
 ramâ ramâpenti varaṅgadâgadâ.

- 74 Karâtirattâ ratirattarâmâ
tâlenti tâlavacare samantâ
naccuggatânekasahassahatthâ
Sakko pi kim Sakyasamoti codayum.
- 75 Visâlanettâ hasulâ sumajjhâ
nimbatthanî vimhayagîtasaddâ
alaṅkatâ malladharâ suvatthâ
naccanti tâlavacarehi ghuṭṭhâ.
- 76 Yâsam hi loke upamâ natthi
tâsam hi phassesu kathâvakâsâ
tam tâdisam kâmaratimnubhonto
hitvâ katham nu padamuddhari so nirâso.
- 77 Pâdepâde valayaviravâmekhalâvîṇânâdâ
gîtaṃgîtaṃ patiratikaraṃ gâyatî gâyatî sâ
hatthehatthe valayacalitâ sambhamaṃ sambhamanti
disvâdisvâ iti ratikaraṃ yâti hâhâ kimîhâ.

XII. Apunarâvattigamanadîpanîyamakagâthâ.

- 78 Anantakâlopacitena tena
puññaena nibbattavimânayâne
tasmiṃ dine jâtasutaṃ pajâpatiṃ
hitvâ gato so sugato gato va.
- 79 Tam jîvamânaṃ pitarañca mâtaraṃ
te ñâtake tâdisiyo ca itthiyo
te tâdise rammakare nikete
hitvâ gato so sugato gato va.
- 80 Khomañca pattuṇṇadukûlacînaṃ
sakâsikaṃ sâdhusugandhavâsitaṃ
nivâsito sobhati vâsavo va
hitvâ gato so sugato gato va.

- 81 Vidhippakâsâ nidhiyo catasso
 samuggatâ bhûtadharâ vasundharâ
 sattâvasattâvasudhâ sudhâsâ
 hitvâ gato so sugato gato va.
- 82 Suvannathâle satarâjike subhe
 sâdhum sugandham sucisâlibhojanam
 bhutvâ savâsîhi vilâsinîhi
 hitvâ gata so sugato gato va.
- 83 Manuññagandhena asuññagandho
 sugandhagandhena vilittagatto
 sugandhavâtena suvijjitaṅgo
 hitvâ gato so sugato gato va.
- 84 Sulakkhaṇe hevabhilakkhitaṅgo
 pasâdhito devapasâdhanena
 virocamâno samarâjinîhi
 hitvâ gato so sugato gato va.
- 85 Nânâsanâni sayanâni nivesanâni
 bhâbhânibhâni ratanâkarasannibhâni
 tatrussitâni ratanaddhajabhûsitâni
 hitvâ va tâni himabindusamâni tâni.
- 86 Nânâvidhehi ratanehi samujjalehi
 nârîhi niccamupagâyitahammiyehi
 rajjehi cakkaratanâdivibhûsitehi
 yâto tato hi mahito purisassarehi.

XIII. Dvipâdabyâsayamakagâthâ.

- 87 Yasodharam pîṇapayodharâdharam
 anaṅgaraṅgaddhajabhûtamaṅgam
 devaccharâvujjalitam patibbatam
 hitvâ gato so sugato va nûna.

- 88 Sabhâvanicchandamatim Pabhâvatim
bhatto Kuso samhari bhattakâjam
tâyâbhirûpam pi Yasodharam varam
hitvâ gato so sugato va nûna.
- 89 Pure pure saṇcari khaggahattho
varam paritthînam Anitthigandho
siriṇca riṇcâpi na riṇci nârim
hitvânimandâni gato tathâgato.
- 90 Harittaco râgabalena deviyâ
avatthalingena na linganussari
asevi kâmam tamidâni kâmam
hitvâ gato so sugato va nûna.
- 91 Apameyyakappesu vivekasevî
hitvâ gato rajjasirim varitthim
aṇum kalim vaṇṇayi tam purâṇam
vatthamhi chiddam viya tunnakâro.
- 92 Tathâ ti mantvâna idâninaṅgo
Yasodharam paggahito dhajam va
matto jitoṃhî ti pamattabandhu
na passi ñâṇâsanipâtamantaram.
- 93 Disvâna dukkhânalasambhavam bhavam
katvâ taduppâdakanâṅgabhaṅgam
Yasodharam pîṇapayodharâdharam
hitvâ gato Buddhabalappadam padam.
- 94 Anantasattânamanantakâle
manâṅgahetvâna jito anaṅgo
parâjito nûna hi ekakassa
tathâgato so na punâgato va.

- 95 Disvâna ñaṇâsanipâtamantaram
 tathâgato so na punâgato va
 Tathâgato so na punâgato va
 disvânañâṇâsanipâtamantaram.

XIV. Tipâdabyâsayamakagâthâ.

- 96 Tathâgataccheramahosi tassa
 tathâ himâropitadâhasantim
 tathâ hi Mâro pi tadâha santim
 tathâ hi mâropi tadâ hasantim.

XV. Pâdabyâsamahâyamakagâthâ.

- 97 Sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû
 sakâmadâtâ vinayâmanantagû.

XVI. Abyâpetâdyantayamakagâthâ.

- 98 Raveraverorabhimârabherave
 raveravereriva bherave rave
 rave rave sûditagârave rave
 raveravedesi jinorave rave.

XVII. Paṭilomayamakagâthâ.

- 99 Lokâyâtatayâ kâlo visesam na na samsevi
 visesam na na samsevi lokâ yâtatayâ kâlo.
- 100 Râjarâjayasopetavisesam racitam mayâ
 yâmatam cirasamsevitapeso yajarâjarâ.

XVIII. Ekathânikâdiyamakagâthâ.

- 101 Ākaṅkhakkhâkaṅkhaṅga kaṅkhâgaṅgâkhâgahaka
kaṅkhâgâhakakaṅkhâgha hâ hâ kaṅkhâ kahaṃ
kahaṃ.
- 102 Apagabbho apagabbho amoho mâ pamohako
maggamukhaṃ mokhamâha mâhâ mohamûhak-
khamam.
- 103 Pâpâpâpabhavam passam pâpâpâpabhavuggato
pâpâpâpabhavâsaṅgâ pâpâpâpabhavâgato.
- 104 Kusalâkusalam passam kusalâkusalam caji
kusalâkusalâsaṅgâ kusalâkusalâ cuto.

XIX. Akkharuttarikayamakagâthâ.

- 105 Nonânino nanûnâni nanenâni nanânino
nunnânenâni nûna na nânanam nânanena no.
- 106 Sâre surâsure sârî rasasârasarissaro
rasasârarase sârî surâsurasarassire.
- 107 Devânam nandano devo devadeve na nandi no
vedadînena vedena vedi vedena vedino.
- 108 Devâsane nisinno so devadevo sasâsane
nisinnânam sadevânam desesi dassanâsanam.

XX. Paheligâthâ.

- 109 Dasanâvagato sañño andhassa tamado ravi
aṭṭhamâpunṇasaṅkappo pātvanaññamanaññiva.

XXI. Byâpetâdiyamakagâthâ.

- 110 Ekantameva sapatthaparo mahesi
ekantameva dasapâramitâbalena
ekantameva hatamârabalena tena
ekantameva suvisuddhamalattha bodhim.

XXII. Mahâpadhânadîpanîgâthâ.

- 111 Orohitorohitapâpadhammo
channena sa Channahayena gantvâ
Anomatîramhi anomasatto
anomapabbajjamupâgato so.
- 112 Nirâmisam pītisukham anûpamam
Anûpiye ambavane alattha
sarûpasobhâya virûpasobham
sarâjikaṃ Râjagaham karittha.
- 113 Tato Alâr Ūdakatâpasânam
jhânenasantuṭṭhamano vihâya
mahâpadhânây Uruvelabhûmim
gato sikhappattamakâsi dukkaram.
- 114 Na kâmato nevatidukkaramhi
sabbaññutâ sijjhati majjhimâya
ñatvâna tam pubbaguṇopaladdham
dhammam samânetumagâ subodhim.

XXIII. Mâraparâjayadîpanîgâthâ.

- 115 Tibuddhakhettamhi tisetachattam
laddhâna lokâdhipatî bhaveyya
gantvâna bodhimhiparâjitâsane
yuddhâya mârenacalo nisîdi.
- 116 Datvâna maṁsam rajjam pitâ Suddhodano tadâ
namassamâno sirasâ setachattena pûjayi.
- 117 Sahampati Mahâbrahmâ devabrahmehi ekato
attano visaye rajjam datvâna chattena pûjayi.
- 118 Sayam Nârâyanabalo abhiññâbalapâragû
jetum sabbassa lokassa bodhimaṇḍamupâgami.
- 119 Tadâ Vasavattîrâjâ chakâmavacarissaro
sasenâvâhano bodhimaṇḍam yuddhâyupâgami.
- 120 Etha gaṇhatha bandhatha chaṭṭetha ceṭakam imam
manussakalale jâto kimihanti na maññati.
- 121 Jalantam navavidham vassam vassâpeti anappakam
dhûmandhakâram katvâna pâtesi asinam bhum.
- 122 Cakkâvudham khipento pi nâsakghi kiñci kâtave
gahetabbam hi gahaṇam apassanto itibravi.
- 123 Siddhattha kasmâ âsi nu âsane mama santake
uṭṭhehi âsanâ no ce phâlemi hadayam tava.
- 124 Sapâdamûle kîlantam passanto taruṇam sutam
pitâ vudikkhi tam Mâram mettâyanto dayaparo.

- 125 Tadā so asambhivācam sīhanādam nadī Muni
na jānāti sayam mayham dāsabhāvapiyam khaḷo.
- 126 Yena kenaci kammena jāto devapure vare
sakam gatiṃ ajānanto lokajetṭhoti maññati.
- 127 Anantalokadhātumhi sattānam hi kataṃ subham
mayhekapāramiyā pi kalam nagghati soḷasim.
- 128 Tiracchāno saso hutvā disvā yācakamāgataṃ
pacitvāna sakam maṃsam patitoggimhi dātave.
- 129 Evaṃ anantakālesu kataṃ dukkarakārikam
ko hi nāma kareyyaṇño anummatto sacetano.
- 130 Evaṃ anantapuññehi siddham dehamimaṃ pana
yathābhūtaṃ ajānanto manussosī ti maññati.
- 131 Nāham manussomanusso na brahmā na ca devatā
jarāmaraṇam lokassa dassetum panidhāgato.
- 132 Anupalitto lokena jātonantajino aham
buddho bodhitale hutvā tāremi janataṃ bahum.
- 133 Samantā dhajinaṃ disvā yuddham Māram savāhanam
yuddhāya paccugacchāmi mā maṃ ṭhānā acāvayi.
- 134 Yante taṃ nappasahati senam loko sadevako
tante paññāya gacchāmi āmam pattaṃ va asmanā.
- 135 Icchanto sāsape gabbhe caṅkamāmi ito cito
icchanto lokadhātumhi attabhāvena chādayi.
- 136 Ete sabbe gahetvāna cunnetum accharāya pi
atthi thāmam balaṃ mayham paṇaghāto na vaṭṭati.
- 137 Imassa gaṇḍuppādassa āyudhena balena kiṃ
mayham hi tena pāpena sallāpo pi na yujjati.

- 138 Pallaṅkaṃ mama bhāvāya kimatthaññaṇa sakkhinā
kampitā Maddiyā dānā sakkhi hoti ayaṃ mahī.
- 139 Iti vatvā dakkhiṇaṃ bāhuṃ pathaviyā paṇāmayi
tadā kampittha pathavī mahāghoso ajāyatha.
- 140 Pathavīghosena ākāse gajjanto asani phali
tasmim majjhe gato Māro sapariso bhayatajjito.
- 141 Mahāvātasamuddhatabhasmaṃ va vikiriyyatha
mahāghoso ajāyittha Siddhatthassa jayo iti.

XXIV. Abhisambodhidīpanīgāthā.

- 142 Purato gacchati cando rajatacakkam va ambare
sahassaraṃsi sūriyo pacchimenupagacchati.
- 143 Majjhe bodhidumacchatte pallaṅke apparājite
pallaṅkena nisīditvā dhammaṃ sammasate Muni.
- 144 Sakko tasmim khaṇe saṅkhaṃ dhamanto abhidhāvati
Brahmā tiyojanaṃ chattaṃ dhāreti Munimuddhani.
- 145 Maṇitālavaṇṭaṃ Tusīto Suyāmo vāḷabījanaṃ
nānāmaṅgalabhaṇḍāni gahito sesadevatā.
- 146 Evaṃ dasasahassamhi Sakko Brahmā ca devatā
saṅkhādīni dhamantā ca cakkavāḷamhi pūrayum.
- 147 Maṅgalāni gahetvāna tiṭṭhanti kaci devatā
dhajamālā gahetvāna tathā punṇaghaṭṭādayo.
- 148 Tattha naccanti gāyanti seḷenti vādayanti ca
devā dasasahassamhi tuṭṭhahaṭṭhā pamoditā.

- 149 Dhammāmatarasassâdam labhissâmassa santike
nayanāmatarasassâdam pâṭihâriyañca passitum.
- 150 Jâramaraṇakantârâ sokopâyâsasallato
mocesi kâmapâsamhâ desento amataṁ padaṁ.
- 151 Iti tuṭṭhehi devehi pûjijanto narâsabho
kiñci pûjaṁ acintento cintento dhammamuttamaṁ.
- 152 Sabbatthasâdhito santo Siddhattho apparâjito
cakkavâlâsilâsâṇipâkârehi manorame.
- 153 Târâmaṇikhacitâkâsavitâne candadîpake
mânâratanaṇapajjote mâlâgandhâdipûjite.
- 154 Dibbehi chaṇabherîhi ghuṭṭhe maṅgalagîtiyâ
cakkavâlâ supâsâde bodhimaṇḍamahâtale.
- 155 Bodhirukkhamañicchatte pallaṅke apparâjite
nisinno paṭhame yâme purimaṁ jâtimanussari.
- 156 Nâmarûpânamuppatti sudiṭṭhâ hoti tenidhâ
sakkâyadiṭṭhi tenassa pahîṇâ hoti sabbaso.
- 157 Tato hi dutiye yâme yathâkammupage sari
sudiṭṭhaṁ hoti tenassa kammakklesehi sambhavaṁ.
- 158 Kaṅkhâvitarāṇi nâma ñâṇantaṁ samupâgataṁ
tenasesa pahîyittha kaṅkhâ soḷasadhâ ṭhitâ.
- 159 Tato so tatiye yâme dvâdasāṅge asesato
so paṭiccasamuppâde ñâṇamotârayî Muni.
- 160 Avijjavâdyânulomena jarâdipaṭilomato
sammasanto yathâbhûtaṁ ñâṇadassanamâgami.
- 161 Kappakoṭisatenâpi appameyyesu jâtisu
lobhaṁ asesadânenâ vinâsento punappunaṁ.

- 162 Sîlena khantimettâya kodhadosam nivâresi
paññâya moham chetvâna micchâdiṭṭhi tatheva ca.
- 163 Garûpasevanâdîhi vicikiccham vinodayam
mânuddhaccam vinodento kule jeṭṭhopacâyinâ.
- 164 Nekkhammena vinâsento kâmarâgam punappunam
saccena visamvadam kosajjam vîriyena ca.
- 165 Evaṃ dâṇâdinâ tam tam kilesaṅgam vinodayam
suvaḍḍhitâ mahâpaññâ katham santim na rûhati.
- 166 Sudukkaram karitvâna dâṇâdipaccayam pure
na kiñci bhavasampattim patthesi bodhimuttamam.
- 167 Paṇidhânamhâ paṭṭhâya kataṃ puññañca patthanam
ekattha dâni sampattim deti bodhim asamsayam.
- 168 Tato so sabbasaṅkhâre aniccadukkhanattato
sammasantonulomena nibbânam samupâgami.
- 169 Savâsane kilese so jhâpentonumattam pi ca
arahattappattiyâ suddho Buddho bodhitale ahu.
- 170 Patto vimuttim varasetachattam
so pîtivegena udânudîrayi
chetvâna Mâre vijitârisaṅgho
tibuddhakhettekadivâkaro ahu.
- 171 Râjâdhirâjâ varamevamâsi
tichattadhârî varadhammarâjâ
mahâsahassam pi ca lokadhâtum
sarena viññâpayitum samattho.
- 172 Buddho lokâlôke loke
jâto satto konummatto
suddham buddham oghâ tiṇṇam
saddho pañño ko no vande.

- 173 Bhajitam cajitam pavanam bhavanam
jahitam gahitam samalam amalam
sugatam agatam sugatim agatim
namitam amitam namatim sumatim.

XXV. Dhammacakkapavattanadīpanīgāthā.

- 174 Sammāsambodhiñānam hatasakalamalam suddhato
cātisuddham
addhā laddhā suladdham vatamiti satatam cintayanto
subodhim
sattāham sattamevam vividhaphalasukham vitināmesi
kālam
Brahmenāyācito so Isipatanavane vattayī dhamma-
cakkam.

XXVI. Pāṭihāriyadīpanīgāthā.

- 175 Brahmassa saddam karavīkabhāṇim
yathicchitam sāvayitum samattham
saccam piyam bhūtahitam vadantam
na pūjaye ko hi naro sacetano.

176 Iddhi ca ādesanānusāsani
pāṭihīre Bhagavā vasī ahu
katvāna accherasupāṭihīram
desesi dhammam anukampimam pajam.

XXVII. Navaguṇadīpanīgāthā.

- 177 Evaṃ hi buddhattamupāgato so
desesi dhammam sanarāmarānam
nānāyehībhisamesi satte
tasmā hi jhāto tibhavesu nātho.

- 178 Addhâ laddhâ dhammâlokaṃ
 diṭṭhâ pattâ ñâtâ saccam
 tiṇṇârâgâdosamohâ
 thomesum te devâ brahmâ.
- 179 Munirâjavaro nararâjavaro
 dividevavaro sucibrahmavaro
 sakapâpaharo parapâpaharo.
 sakavuḍḍhikaro paravuḍḍhikaro.
- 180 Sanarâmarubrahmaganebhi rutâ
 arahâdiguṇâ vipulâ vimalâ
 navadhâ vasudhâgagane gahanâ
 sakale tidive tibhave visaṭâ.
- 181 Ye pissa te bhagavato ca acintiyâdî
 suddhâtisuddhatarabuddhaguṇâ hi sabbe.
 saṅkhepato navavidhesu padesu khittâ
 vakkhâmi dâni arahâdiguṇe aham pi.
- 182 Yo cîdha jâto araham nirâso
 sammâbhisambuddhasamantacakkhu
 sampannavijjâcaranoghatinno
 samnâgato so sugato gato va.
- 183 Avedi so lokamimam paraṇca
 amuttaro sârathidammasatte
 sadevakânam varasatthukiccam
 akâsi buddho bhagavâ visuddho.

XXVIII. Guṇadîpanîgâthâ.

- 184 Na tassa adiṭṭhanamidhatthi kiñci
 ato aviññâtamajânitabbam
 sabbam abhiññâsi yadatthi ñeyyam
 Tathâgato tena samantacakkhu.

185 Iti mahitamanantâkittisambhârasâram
sakaladasasahassîlokadhâtumhi niccam
upacitasubhahetupayutânantakâlam
tadiha sugatabodhisâdhukam cintanîyam.

186 Takkabyâkaraṇaṇca dhammavinayam sutvâ pi yo
paññavâ
tenâyam sucisârabhûtavacanam viññâyate kevalam
hetuṇcâpi phalena tena saphalam sampassamâno tato
bodhim saddahateva tassa mahatâvâyamato sam-
bhavam.

187 Yo saddahanto pana tassa bodhim
vuttânusârena guṇerahâdî
katheti cintenti ca so muhuttam
ohâya pâpâni upeti santim.

188 Saddheyyâ te cinteyyâ te
vandeyyâ te pûjeyyâ te
buddholokâlôke loka
jâte netam patthentena.

XXIX. Pûjâvidhânadîpanîgâthâ.

189 Tasmâ hi jâto varakamhi tassa
âyattake maṅgalacakkavâlê
bhûtehi vatthûhi manoramehi
pûjemi tam pûjitpûjitam pure.

190 Soham ajja panetasmim cakkavâlâlamhi pupphite
thalaje jalaje vâ pi sugandhe ca agandhake.

191 Manussesu anekattha talâkuyyânavâpisu
pavane Himavantasmim tattha satta mahâsare.

- 192 Parittadīpe dvisahassee mahādīpe supupphite
sattaparibhaṇḍaselesu Sinerupabbatuttame.
- 193 Kumuduppalakādīni nāgānaṃ bhavanesu pi
pāṭalādīni pupphāni asurānaṃ hi ālaye.
- 194 Koviḷārādikāni tu devatānaṃ hi ālaye
evamādī anekattha pupphite dharaṇīruhe.
- 195 Campakā salalā nimbā nāgapunnāgaketakā
vassikā mallikā sālā koviḷārā ca pāṭali.
- 196 Indīvarā asokā ca kaṇikārā ca makulā
padumā puṇḍarikā ca sogandhikumuduppalā.
- 197 Ete caññe ca rukkhā ca valliyo cāpi pupphitā
sugandhā sukhasamphassā nānāvannaṇibhā subhā.
- 198 Vicitrā nīlānekāni pītā lohitaṇḍāni ca
kāḷā setā ca mañjaṭṭha nekavannaṇā supupphitā.
- 199 Sobhate pabbate heṭṭhā sarehi vanarājīhi
sandamānāhi gaṅgāhi Himavā ratanākaro.
- 200 Pattakiṇṇajakkharenūhi okiṇṇaṃ hoti taṃ vanaṃ
bhamarā pupphagandhehi samantā abhināditā.
- 201 Athettha sakunā santi dijā mañjussarā subhā
kūjantamupakūjanti utusampupphite dume.
- 202 Niccharānaṃ nipātena pabbatā abhināditā
pañcaṅgikāni tūriyāni dibbāni viya suyyare.
- 203 Tattha naccanti gāyanti seḷenti vādayanti ca
accharā viya devesu kinnarā samalaṅkatā.
- 204 Suvannaṇapabbatā tasmim jalantaggisikhūpamā
tasmim hi kinnarā kiccaṃ padīpena karīyati.

- 205 Muttâjâlâva dissanti niccharânam hi pâtakâ
pajjalantâ va tiṭṭhanti maṇiveḷuriyâdayo.
- 206 Kâlânusâri taggaram kappûram haricandanam
sakunânam hi saddena mayûrânam hi kekayâ.
- 207 Bhamarânam hi ninnâdâ koṇcanâdena hatthinam
vijambhitena vâlânam kinnarânam hi gîtiyâ.
- 208 Pabbatânam hi obhâsâ maṇînam jotiyâ pi ca
vicitrabbhavitânehi dumânam pupphadhûpiyâ
evam sabbaṅgasampannam kim siyâ Nandanam
vanam.
- 209 Evam susamphullavanam hi yaṁ yaṁ
tahiṁ tahiṁ pupphitapupphitam subham
mâlam susaddaṇca manuṇṇagandham
pûjemi taṁ pûjitapûjitam purâ.
- 210 Nâgaloke manusse ca deve brahme ca yaṁ siyâ
sâmuḍḍikam bhûmigataṁ âkâsaṭṭhaṇca yaṁ dhamam.
- 211 Rajataṁ jâtarûpaṇca muttâ veḷuriyâ maṇi
masâragallam phalikam lohitaṅgam pavâḷakam.
- 212 Yo so anantakappesu pûretvâ dasapâramî
Buddho bodhesi sattânam tassa pûjemi taṁ dhanam.
- 213 Khomam koseyyam kappâsam sânam bhaṅgaṇca
kambalam
dukûlâni ca dibbâni dussâni vividhâni te.
- 214 Anantavatthadânena hirottappâdisamvaram
yassa siddham siyâ tassa dussâni pujayâmaham.
- 215 Pavane jâtarukkhânam nânâphalarasuttaman
ambâ kapiṭṭhâ panasâ cocamocâdinappakâ.

- 216 Tasmim gandharasam ojam buddhaseṭṭhassa pūjitam
vandāmi sirasā niccam vipprasanna cetasā.
- 217 Pūjemi paṭhamam tassa paṇidhānam acintiyam
cakkavālamhi sabbehi vijjamānehi vatthuhi.
- 218 Dasannam pāraminantu pūritaṭṭhānamuttamam
tato sālavane ramme jātaṭṭhānam carimakam.
- 219 Chabbasāni padhānasmim karaṇam dukkarakārikam
apparājitapallaṅkam buddham Buddhaguṇam name.
- 220 Cuddasa buddhañāṇāni aṭṭharasa āveṇikam
pūjemi dasabalañāṇam catuvesārajjamuttamam.
- 221 Āsayānusayañāṇam indriyānam paroparam
yamakapāṭihīraṇca ñāṇam sabbaññutam pi ca.
- 222 Mahākaruṇāpattiñāṇam anāvaraṇamiti ca
cha asādhāraṇānete ñatvāna pūjayāmaham.
- 223 Tato ca sattasattāhe dhammasammasitam name
Brahmunā yācitaṭṭhānam dhammam desayitum
varam.
- 224 Isipatane Migadāye dhammacakkapavattanam
tato Veluvanārāme vasitaṭṭhānaṇca pūjaye.
- 225 Tato Jetavanam rammam ciravuttham mahesinā
asādhāraṇamaññesam yamakapāṭihariyam.
- 226 Pāricchattakamūlamhi abhidhammaṇca desanam
Saṅkassanagaradvāre devorohaṇakam pi ca.
- 227 Tato ca Himavantasmim Mahāsamayadesanam
vuttānetāni ṭhānāni natvāna pūjayāmaham.

- 228 Caturâsîtisahashehi dhammakkhandhehi saṅgaham
piṭakattayam yathâvuttavidhinâ pûjayâmaham.
- 229 Mârassa attano âyusaṅkhârosajjanam name
Kusinârâya Mallânam yamakasâlamantare.
- 230 Paṇidhânamhi paṭṭhâya katam kiccam asesato
niṭṭhapetvâna so sabbam parinibbâyinâsavo.
- 231 Evam nibbâyamânassa katakiccassa tâdino
ciragatâ mahâkaruṇâ na nibbâyittha kiñci pi.
- 232 Svâyam dhammo vinayo ca desito sâdhukam mayâ
mamaccayena so satthâ dhātu câpi sarîrajâ.
- 233 Apparâjitapallaṅkam bodhirukkhañca uttamam
mamaccayena satthâ ti anujâni Mahâmuni.
- 234 Mama ṭhâne ṭhapetvâna dhâtubodhiñca pûjitam
anujânâmi tumhâkam sâdhanattham sivañjasam.
- 235 Tasmâ hi tassa saddhammam uggaṇhitvâ yathâtatham
yo deseti sambuddho ti natvâna pûjayâmaham.
- 236 Tasmâ sâsapamattam pi jinadhâtum asesiya
vitthinnacakkavâlamhi natvâna pûjayâmaham.
- 237 Paramparâbhatânam hi imamhâ boddhirukkhatto
sabbesam bodhirukkhanam natvâna pûjayâmaham.
- 238 Yam yam paribhuñji Bhagavâ pattacîvaramâdikam
sabbam paribhogadhâtum natvâna pûjayâmaham.
- 239 Yattha katthaci sayito âsinno caṅkame pi vâ
pâdalañchanakam katvâ ṭhito natvâna pûjaye.
- 240 Na sañjânanti ye Buddham evarûpo ti ñâtave
katam tam paṭimam sabbam natvâna pûjayâmaham.

241 Evaṃ Buddhañca dhammañca saṅghañca anuttaraṃ
cakkavāḷamhi sabbehi vatthūhi pūjayāmaham.

XXX. Patthanādīpanīgāthā.

242 Asmiṃ ca pubbe pi ca attabhāve
sabbehi puññehi mayā katehi
pūjāvidhānehi ca saññamehi
bhava bhava pemaṇiyo bhaveyyaṃ.

243 Saddhā hirottappabahussutattaṃ
parakkamo ceva satissamādhī
nibbedhabhāgī vajirūpamāti-
paññā ca me sijjhatu yāva bodhiṃ.

244 Rāgañca dosañca pahāya moham
diṭṭhiñca mānaṃ vicikicchitañca
maccheraissāmalavippahīno
anuddhato accapalo bhaveyyaṃ.

245 Bhaveyyaṃ kenaci nappaseyyho
bhogo ca dinnehi paṭehi anomo
bhogo ca kāyo ca mamesa laddho
parūpakārāya bhaveyyaṃ nūna.

246 Dhammena mātāpitaro bhareyyaṃ
vuddhapacāyī ca bahūpakārī
ñātīsu mittesu sapattakesu
vuddhiṃ kareyyaṃ hitamattano ca.

247 Metteyyanātham upasaṅkamitvā
tassattabhāvaṃ abhipūjayitvā
laddhāna Veyyākaraṇaṃ anūnaṃ
Buddho ayaṃ hessatināgatesu.

- 248 Lokena kenāpi anūpalitto
dāne rato sīlaguṇe susaṇṭhito
nekkhammabhāgi varaṇṇalābhī
bhaveyyaṃ thāmaḃalūpapaṇṇo.
- 249 Sīsaṃ samaṃsaṃ mama haṭṭhapāde
saṃchindamāne pi kareyyakhantiṃ
sacce ṭhito kātumadhiṭṭhite va
mettāyupekkhāya yuto bhaveyyaṃ.
- 250 Mahāpariccāgaṃ katvā pañca
sambodhimaggaṃ avirādhayanto
chetvā kilese jītaḃaṇcamāro
Buddho bhavissāmi anāgatesu.

NOTES

- (1) 1. 3. Bodhim̃ = catumaggaññanam̃.
Sakalagunadadam.] This is explained by “chaḷābhiññā cha
asādhāraṇaññāni attharasa āvenikadhammā evamādisakala-
gunadāyakam̃.”
1. 4. Mocayittha = moci.
- (2) 1. 1. Natvāna] from $\sqrt{\text{nam}}$, “to bow,” is explained by sakaccam̃
vanditvā.
Jinantam̃ = jinaṃ + tam̃. The gloss says “Khandakilesābhi-
saṅkhāramaccudevaputtasaṅkhāte pañca māre jītavā ti jino.”
1. 3. Suvimham̃ = ativimham̃ = atiacchariyam̃ = atiabbhutam̃ = ativim-
haniyam̃ [Sk. suvismya].
1. 4. Hetum̃.] This refers to the accomplishment of the *Pāramīs*.
Me.] The Burmese *Nissaya* makes *me* refer to Buddhaddatta
through some misapprehension.
- N.B.—The first and second stanzas are Saddharā of twenty-one
syllables in each quarter-verse, according to the following scheme :—
- - - | - - - | - - - | - - - | - - - | - - - | - - -
- (3) 1. 1. *Navame khaṇe*.] This refers to the time when a Buddha comes
into existence and teaches the true law. *Gulattadīpanī*
remarks on *jāto navame khaṇe* as follows :—“Nirayapetati-
racchānaarūpāsāññasattapaccantimajanapada pañcindriyānam̃
vekallam̃ micchādīṭṭhī ti atthakhaṇe vinimutte navame
Buddhuppādakkhaṇe vattamāne; *yo jāto* ti manussaloke
paṭirūpadese uppanno *yo yādiso* saddhāvanto ca sammā-
dīṭṭhiko ca ācākulaputto.” The *Tīkā* has :—“Atthakhaṇa
nāma ti tayo apāyā arūpā’saṅṅapaccantimampi ca pañciñ-
driyānam̃ vekallam̃ micchādīṭṭhi ca dāruṇā; ime atthakhaṇa
kusalakiriyāya asamāyā anokasā tesam̃ vipariyāyena attha-
khaṇa ti veditabbo apāyārūpāsāñṅapaccantimadesesu uppattito
muñcitvā paripunṇindriyo hutvā Buddhuppādapaṭimaṇḍite
paṭirūpadese uppajjitvā sammādīṭṭhiyā patitthitabhāvo para-
madullabho.” The *Tīkā* then refers to the “Kāṇakacchapo-
pamasuttam̃,” and quotes the following scriptural stanza :—
Buddho ca dullabho loke sadhammasavanampi ca
saṅgho ca dullabho loke sappuriso atidullabho
dullabhaṇca manussatam̃ Buddhuppādo ca dullabho
dullabhā khaṇasampatti saddhammo paramadullabho.
- Khanasampatti* in this stanza is the *navamakhaṇa* of our text.

- (3) 1. 4. Buddhânussatibhâvanâdi = The meditation bringing Buddha to mind in the formula "*Iti pi so Bhagavâ araham*," &c., as well as the other *kammaṭṭhânas* leading to *Vipassanâñña*.

Kamato] "successively" = paṭipāṭiyâ [Sk. *kramaśas*].

Sampādaye tvaṃ sivaṃ = taṃ bhavakkhayakaraṃ nibbānaṃ sādheyya.

N.B.—The third stanza is *saddallavikīhitā*, the scheme of which for each pāda is :—

- - - | ∪ ∪ - | ∪ - ∪ | ∪ ∪ - | - - ∪ | - - ∪ | -

- (4) 1. 2. Acintiyādittam = acintiyādibhāvam = avediyatulaavāciyaavhāciyabhāvam. The commentator says, "Buddhagūṇo ti ko so ti imassa pañhassa atthe samvaṇṇiyāmāne sakalam piṭakattayam nappohoti."

- (5) 1. 1. Visuddhakhandasantāno.] Having the five khandhas in perfect purity. Santāno is explained by *santati*, "existence." "Savāsanasakalakilese niravasesam jhāpetvā visuddhiññānavantattā visuddhirūpārūpasantatisamudāyo."—*Gulattadīpanī*.

1. 2. Niyamo kato.] Literally "discrimination made."

1. 3. Khandhasantānasuddhi.] "Tassa khandhasantānassa guṇiyattā pakāsiyattā pakāṭakaraṇattā guṇo niyamo kato."—*Gulattadīpanī*. "Yo anaññasādhārano saviññattiko sapāṭihāriyo rūpakāyadhammakāyasantatisamudāyo, so Buddho ti niyamo kato."—*Tikā*. The stanza on the top of page 64 of *Buddhaghosuppatti*, which presented some difficulty when I was translating it, should be interpreted in the light of the explanations of stanza 5 of *Jinālanikāra*.

- (6) 1. 1. Kiccāni.] The *Pañca kiccāni* are :—

(a) Purebhattakiccāni—Going on begging rounds before meal.

(b) Pacchābhattak°—Giving instruction to the assembled laity after meal.

(c) Pureyāmabhattak°—Instructing the priesthood in the first watch of night.

(d) Majjhimayāmabhattak°—Answering questions put by devas in the middle watch.

(e) Pacchimayāmabhattak°—Viewing the general affairs of the world with the eye of wisdom in the third watch.

Dinesu = dine dine.

1. 2. Pasādayañciddhibalena = pasādayam + ca + iddhibalena.

1. 3. Jinānasesam = jinānam + asesam.

1. 4. Anusaya.] The reading *anussaya* also occurs. The *Seven Anusayas* or *Attachments* are referred to. Ñatvānāvoca = ñatvāna + avoca.

- (7) 1. 2. Tibuddhakhetta.] Tiṇi Buddhakhettāni nāma jātikhettaṃ, ānakhettaṃ, visayakhettaṃ.

1. 6. Byatitam = bhutvāpagatam. The reading vyatitam is also met with.

- (9) 1. 3. Sambhunaṇṭā.] This represents the *present participle* of a verb *sambhunaṇṭi* (Fourth Conjugation) from the root “bhu,” to know. This root occurs in the epithet *sayambhu*, “knowing of oneself.” The *Tikā* explains *asambhunaṇṭā* by “ñāṇena apāpuṇaṇṭā, jānituṃ asokkonto.” In Sanskrit the causal of √bhu occurs in the sense of “know,” while in Pāli the P.P.P. *bhāvita* signifies “known,” “understood.”
1. 4. Vipallāsa.] The literal meaning of the word is “reversal,” “contrariety.” The *Dvādasavipallāsaṃ* or *Twelve Contrary Views* referred to are :—
- (1) Considering *Impermanent* as *Permanent*.
 (2) „ *Unhappiness* as *Happiness*.
 (3) „ *Bad* as *Good*.
 and (4) „ *Non-individuality* as *Individuality*, each in relation to (a) *saññā*, (b) *citta*, and (c) *diṭṭhi*.
- (10) 1. 3. Viññatti.] Here the two aspects *kāyaviññatti* and *vacīviññatti* are implied.
1. 4. Sivañjasaṃ = Nibbānagāmimaggaṃ.
- (11) 1. 3. Paramāsambhivadaṃ = uttamaṃ vesārajappattaasabhivācaṃ. Asabhivācaṃ = asambhitavacanaṃ. Asambhi, “without fear,” “tranquillizing.”
- (12) 1. 4. Anupekkhī = anupekkhamāno, explained by “sakkāra garukārādīṃ apekkhamāno.” My *Shwe Dagon* copy reads *anapekkhi*. Instead of *kāruṇṇaphala*, *kāruṇṇabala* is also met.
- (13) 1. 1. Tassīdha = tassa + idha.
 1. 3. Sadisena = sadisena Buddhena.
 1. 4. Adhiccaladdhaṃ = yathāsambhavena laddhaṃ = akāraṇena laddhaṃ.
- (15) 1. 1. Ito = imasmā bhaddakappamhā.
 Catunnaṃ.] “Dīpaṅkarakoṇḍaññaṇānamantare ekamasāṅkhyeyyaṃ, Koṇḍañña-Maṅgalānamantare ekaṃ, Sobhita-Anoma-dassinamantare ekaṃ, Nārada-Padummuttarānamantare ekaṃ ti evaṃ Buddhantaravasena catubbidhānaṃ.”
- (17) 1. 3. Panimassa = pana + imassa.
- (18) 1. 2. Sayi.] “Lying.”
 1. 4. Bodhissace = bodhi + sace. The metre requires the second syllable to be long. The reading *bodhiṃsace* also occurs.
- (22) 1. 2. Bhavati.] “Bhavati ti vattamānavacanaṃ tasmīṃ khaṇe bhavitabban viya ekantabhāvibhāvadassanattaṃ vuttaṃ.”
- (23) 1. 4. Tādīparādhamapi = Tādī + aparādhaṃ + api. Aparādho = doso.
- (26) 1. 3. Samādhi.] “Self-concentration” by devotion to the *Saṅkhātasikkhattayaṃ*.
- (27) 1. 1. Yadābhinihāramakā = yadā + abhinihāraṃ + akā (= akāsi). Abhinihāro = patthanā.
 1. 2. Sivindo]—i.e., Sivirājā Vessantaro. Vide *Vessantarajātakaṃ* for the sacrifice of Madī. *Maddim* for *Madim* is used *metri causa*.

- (27) 1. 3. Jâtisu.] For *jâtîsu* metri causa.
Kiñcipekam = kiñci + api + ekam.
1. 4. No agamâsi tassa.] The commentator remarks:—"Tâsu ekampi jâtîm tassa mahâpurisassa kiñci appamattakampi niratthakam hutvâ na agamâsi. Pâramitâpûraṇavasena va gato."
- (30) 1. 2. Attana.] For *attânam* metri causa. The line is of thirteen syllables in the Rucirâ metre. The first and third lines are *upavajirâ*, the fourth *indavajirâ*.
- (44) 1. 2. Varalakkhaṇâni.] This refers to the 32 signs of a great man, the 80 minor characteristics (*anubyanjanâni*), and the 108 footmarks (*mahâmaṅgalalakkhaṇâni*).
- (45) 1. 2. Avhâyitaṁ.] The *Tîkā* makes this equivalent to *avhâyantaṁ* and *pakkosantaṁ*, "calling," "summoning," and is taken as qualifying *pabbajitaṁ*. "Ehi maṁ viya pabbajâhî ti avhâyantaṁ pakkosantaṁ viya pabbajâyarûpaṁ disvâ ti attho." The Burmese *Nissaya* takes *avhâyitaṁ* as qualifying *mataṁ* in the sense of "wrapped in a shroud." The readings *āvha-yitaṁ* and *avhayikaṁ* are also met.
- (46) 1. 1. Vaddhite = bhogayasaissariyâdîhî vaddhite.
- (47) 1. 2. Purakkhito.] This as well as the reading *purekkhito* occurs. For *pûritthîhi* two MSS. read *varitthîhi*, "by excellent women."
- Namo tassa.] This palindromic invocation, which reads forwards and backwards the same, was furnished, the commentator says, by Buddharakkhita for the Mâgadhi people, that by its repetition they may exercise their devotion to Buddha in contemplation of his various attributes of perfection.
- 49) 1. 1. Mada.] *Mada* is of four kinds—*yobbana*, *ârogya*, *jîvita*, and *râga*.
1. 2. Rata.] "Pleasure," as in Sanskrit. The reading occurs only in one MS., but I have retained it as being in keeping with the rhyme. The reading *rati* occurs in the other MSS.
- (50) 1. 1. Paditta.] "Burning," "blazing," from $\sqrt{\text{dip}}$ with *pa*.
1. 2. Mahesi.] According to the commentator *Mahesi* = "one who seeks the road to Nirvâṇa." *Mahesî* = "one who seeks her husband's great welfare."
1. 4. Tanosi no.] "Did not extend;" hence "did not make manifest."
- (51) 1. 1. Ummâra.] "Threshold," and metaphorically = "uttarito Mâro" and "uppâtito Mâro."
1. 4. Matîveti = me + ativa + eti.
Anaṅga = "Kâmarâga," "Anaṅgadevatâ" ("God of Love").
- (52) 1. 2. Samacintayittha.] "Reflected well."
- (53) 1. 1. Sâdhya = sâdhitabba.
- (54) 1. 1. Âdittaṁ.] "Burnt by the eleven fires of *Kilesa*."
Uyyâta.] "Maccumukhe gamanasajjitain."
Payâtaṁ.] "Caturoghehi taritaṁ."

- (54) 1. 1. Ūnaṃ.] “Uno loko atitto tanhā doso ti vuttattā unaṃ apûritaṃ.” *Unaṃ* for *ûnaṃ* is frequent in Bur. MSS.
- (55) 1. 2. Añjanaṃ.] “Black like collyrium ;” hence “ignorant.” “Añjanaṃ janan ti ativiya kaṇhadhammasammāpannaṃ janaṃ.”
- (56) 1. 1. Apavaggaṃ.] “Nirvāṇa.”
1. 2. Tevāhu = Te + eva + āhu.
- (58) 1. 2. Tameva.] Tam = taṃ sattasantaṇaṃ.
- (59) 1. 2. Sayambhu.] The glossarial rendering of this word is “*sayameva jānanto*.”
1. 4. Sutaṃ sutantaṃ.] “That renowned son” (sutaṃ sutaṃ taṃ). Instead of *sutaṃ*, “renowned,” one of my copies has *sukaṃ*, “own.”
- (60) 1. 1. Dibbacakkaṃ.] This refers to the *Dibbacakkaratana* of a *Cak-kavattī* monarch, of which Siddhattha would be the possessor, according to the prediction of the Brahmans, if he did not forsake the world.
1. 2. Khuracakkaṃ.] “Taṃ dibbacakkaṃ antavaṭṭato dukkhato sīsaṃ ukkhipitum adānānato khuracakkamālaṃ viya mama upatthāti.”
Sasārajjam.] This word is explained by *sabhayakaraṃ*. A MS. reads *saṃsārajjam*.
- (61) 1. 1. Satīsiri.] The following note is from *Gulattadīpanī* :—“Vij-jamānasirisattahi ratanehi samujjalantaṃ vasatipāsādaṃ mahāhalāhalavisāṃ sirīsapāgāraṃ yasmā mālādāmaṃ viya sobhamāno pi sirīsapo datṭhalutṭhakāle halāhalavisoyeva tathā evarūpopi pāsādo maṃ palobhetvā taṇhaṃ vadḍhetvā saṃsāre osidāpanato ayameva halāhalaviso.” By taking *vasatī* for “palace,” instead of as the present participle feminine of $\sqrt{\text{vas}}$, “to live,” the translation undergoes some alteration.
1. 2. Sirīsapāgāraṃ = sarīsapa + āgāraṃ. Bur. MSS. have either *sirīsapa* (*Sk.* sarīṣipa) or *sarisapa*, but not *sirīmsapa*. Two of my MSS. have *ākāraṃ* for *āgāraṃ*.
1. 3. Vatīmā = vati + imā.
1. 4. Samañjasa.] “Good,” “pure.” The reading *samanjusa* also occurs.
- (62) 1. 2. Tittivasānanamatthi = titti + avasānaṃ + atthi.
1. 4. Mattebha = matta + ibha, “elephant.”
- (63) 1. 1. Panuṇṇa.] This, and not *panunna*, is the reading in my MSS.
1. 2. Bāṇāni.] This is explained by *Pañca kāmagaṇīkaṃ rāgaṃ*, and *nīrodha*, at the end of the line, by *nirujjha*.
1. 3. Cāpādagato = ca + apādagato.
- (64) 1. 4. Tahim.] The first *tahim* = ta + ahim ; the second signifies “there,” “somewhere.”
- (67) 1. 3. Pitarañjanaggaṃ = pitaraṃ + jana + aggaṃ.
- (70) 1. 1. Saroje = padume, “what is produced in a pond.”

- (70) 1. 1. Alipâli.] The usual spelling in Bur. MSS. is *ali*, "a bee," and *pâli*, "a row."
1. 2. Pañjarañjasâ = "sîhapañjaramaggena."
1. 4. Lajjâ.] Archaic form for *lijjâya*.
Saṃkujanti.] The same as *saṃkucanti*.
- (72) 1. 3. Atiricca.] "Exceeding," from $\sqrt{\text{rich}}$, "to pass."
1. 4. Vanitâ.] The same as *vanitâ*.
- (73) 1. 1. Sañcodita.] "Urging," "inciting."
1. 2. Aṅgaja.] "Itthiliṅga."
Akhalâ.] "Those not base;" "*adujjanârasasatiyo*," "*adujjanarasagaṇiyo*."
1. 3. Vaṅgaja = va + aṅgaja. Phassadâ = methunasamphassadâyikâ.
1. 4. Varaṅgadâgadâ = vara + aṅga + dâ + agadâ, "as medicine." A free translation of the last two lines of stanza 72 is all that could be attempted.
- (75) 1. 1. Hasula.] "Charming," "attractive." (Sk. *harṣhaṇa* and *harshula* from $\sqrt{\text{hrish}}$.)
Sumajjhâ.] "Slender-waisted," "having fine waists." (Sk. *sumadhya*.)
- (76) 1. 2. Kathâvakâsâ = kathâ + avakâsâ.
- (77) 1. 1. Pâdepâde = pâde + apâde.
1. 3. Sambhamanti.] "Whirl" (Sk. *saṃ* + $\sqrt{\text{bhram}}$).
- (78) 1. 1. Opacitena = upacitena, "accumulated."
- (81) 1. 1. Vidhippakâsâ.] "Bringing or indicating greatness;" "*puññapabhâvadâpakâ*."
Nidhiyo catasso.] The four jars that come into existence at a Bodhisat's birth.
1. 3. Sudhâsâ.] From *Sudhâ* and *âso*, "Feeders on ambrosia."
"Suddhâbhojanaṃ bhuñjanakâ devâ ye cakkavâlaparicchinne loke atthi te sabbe cakkavattibhûtassa anuvattakâ honti."
—*Gulattadâpanî*.
- (82) 1. 3. Vilâsinîhi.] Ins. fem. pl. of *vilâsî*, "charming."
- (83) 1. 3. Suvijjita.] This I take as equivalent to *suviṇṇita*, "well fanned."
Suvijjitaṅgo may, however, simply mean "possessed of an excellent body;" in which case the translation will need slight modification.
- (85) 1. 4. Himabindusamâni.] "Like drops of dew," i.e., "inconsequential."
- (86) 1. 4. Mahito.] Some texts read *namito*.
Purisassarehi = purisa + issarehi. One MS. has *asurissarehi*.
- (87) 1. 2. Anaṅga.] The God of Love, Manobhû, typifying *Kâmarâga*.
Dhaja.] With the *makara* displayed on it.
- (88) 1. 2. Kuso.] Kusarâjâ loved Pabhâvati, the daughter of the Madda king. Although he was the most exalted king of Jambudîpâ, he yet worked as a slave in her house, conveying the food-trays on a rice-pole, but he got no opportunity of seeing

her. Sakka, admiring his devotion, eventually intervened, and so Kusa obtained Pabhâvati. *Vide* "Kusajâtakam."

- (89) 1. 2. Varam.] Pres. Part. of *varati*, "desires," "solicits," "woos."
Anitthigandho.] *Vide* "Anitthigandhajâtakam." This Prince of Benares was so called because he had an inveterate aversion to women from the time of his birth. When he attained the age of sixteen a dancing-girl enticed him, and he lived with her. After that he wished to monopolise the love of women, and went about slaughtering men. Anitthigandha and the dancing-girl were expelled by the king, and had to live in the forest.

1. 3. Riñcâpi = *riñci* + *api*. *Riñci* is the Aor. of the $\sqrt{\text{ric}}$, "to abandon" (2nd Conj.).

- (90) 1. 1. Harittaco.] "The hermit with the golden-coloured skin." He was the confidential adviser of the King of Benares. On one occasion, when the latter went to suppress a rebellion, Haritaca came into the palace, and happening to see his queen, Paduma, nude, forgot his vow of chastity. *Harittaco* is used for *Haritaco* on account of the versification.

- (91) 1. 2. Varitthim.] Sivalî, Madî, and others.

1. 3. Aṇum kalim.] "A small stake." *Kali* is used here in the sense of "something subject to calculation."

1. 4. Tunnakâro.] "A tailor." "Tunnakâro sâṭakam pattharivâ chiddameva oloketi evaṃ bhagavâ aṇum kalim vaṇṇayi." Some MSS. read *tunṇakâro*.

- (92) 1. 1. Tathâ ti]—*i.e.*, with regard to Buddha as Kusa, Anitthigandha, &c.

1. 4. Ñâṇa = Âdînavânupassanâñâṇa.

Antaram.] "Occasion," "opportunity;" *Kâraṇam*. The reference is to the *Catubbidhanimittam*.

- (93) 1. 4. Padaṃ.] Here used in two senses—(1) *means*, (2) *Nirvâṇa*.

- (94) 1. 4. Tathâgato.] "He who went away thus," *i.e.*, by renouncing the world.

- (95) 1. 2. Tathâgato.] Anaṅga, who went away defeated.

1. 3. Tathâgato.] Bodhisatto.

1. 4. Disvânañâṇa = *disvâna* + *añâṇa*.

- (96) 1. 2. Himâropita = *hi* + *m* + *âropita*.

Dâha.] The burning of the *Kîlesas*.

1. 3. Tadâha = *tadâ* + *âha*. This refers to the occasion when Mâra, discomfited in his efforts to find fault with the Bodhisat, sat on the high-road contemplating the virtues of the Blessed One and drawing a line on the ground for each one of them. When his daughters, Tanhâ, Aratî, and Ragâ, declared that they would entice the Bodhisat, Mâra gave utterance to the well-known words—"Araham sugato loke," &c.

1. 4. Mâropi = *mâ* + *âropi*.

Tadâ.] When the daughters of Mâra used their enticements.

Hasantim.] Acc. of *hasantî*, f., "laughing."

(97) In this stanza :—

Sa = his ; own ; with.

kâma = sensual pleasure ; desire.

dâtâ = giving ; a giver.

adâtâ = not giving ; destroying.

[datâvi = giving.]

vinaya = restraint ; instruction ; the Scriptures ; law ; various ways ; diverse means.

[Naya = way ; means.]

Mana = mind ; thought ; intention ; wish.

anta = end ; inferior ; low ; consummation ; Nirvâṇa.

ananta = infinitude ; perfect knowledge (*sabbaññutañña*) ; the end of *Kilesas*.

gû = gato.

manantaṃ = antaṃ + manaṃ.

vinayamananantaḡ = vinaya + m + anantaḡ.

N.B.—Vinaya, “various ways,” is explained by the *Sattatimsa bodhipakkhiyâ dhammâ* in relation to the attainment of Nirvâṇa, and by *arahattaphala* and *vimuttiñña* with regard to the attainment of perfect knowledge. The *Tikkâ*, in answer to the question, What does Buddha give to man in gratification of his wishes? (*sakâma* in the fourth *pâda*), replies, “*Tisatachasatanavayojanasata parimâṇesu anto majjhîmamahâmaṇḍalesu cârikaṃ caranto dhammabheriṃ paharanto dhammasaṅkham dhamanto dhammadhajaṃ ussâpento sîhanâdaṃ nadanto dhammacakkaṃ pavattento uttamaṃ saccarasapânaṃ pâyento bodhaneyyakamalâkâraṃ vibhodento kesaṅci saraṇagamaṇaṃ deti ; kesaṅci pañcasîlaṃ pabbajjaṃ upasampadaṃ dadanto kesaṅci rūpârûpajjhânaṃ kesaṅci vipassanâmaggaḡphalanibbânaṃ dadanto sakalaloke sâsanaṃ pattharati.*”

(98) The following is an analysis of this *abyapetaâdhyantayamaka* stanza :—

FIRST PÂDA.—Rave = pharusavacane.

Avero = verarahita, “free from enmity,” referring to *jîno*. Rave + avero = raveravero, *r* being a euphonic insertion.

Abhimâra = the great Mâra ; Vasavatti-Mâra.

Bherave = in harshness ; in terror.

SECOND PÂDA.—Ravera = raveram = ravi + iram, “the quaking of the sun.” *Iram* is the present participle of *irati*, “moves,” “shakes.”

Vere = in an enemy ; in regard to an enemy (such as Râhu).

Vereriva = vere + r + iva.

Bherave = terrified (with sufferings in hell, &c.).

Rave (acc. pl.) = the crying ones (in hell, &c., who wish to be rescued from transmigration), *i.e.*, gods and men. *Rave* is governed by *avedesi* in the fourth *pâda*.

THIRD PÂDA.—Rave rave = (bhagavato) vuttavuttapâvacane.

Sûdita = su + uditā = “well spoken.”

gârave = “respectful.”

Rave (loc.) = in supplication ; in crying.

FOURTH PÂDA.—Raveravedesi = rave + r + avedesi. *Rave*, appositional acc. “the crying ones,” *i.e.*, “gods and men ;” *avedesi* = *bodhesi* = *jânâpesi*.

Jinorave = Jino + orave, “not noisy,” “not boisterous,” hence “gentle,” “respectful.”

Rave (acc.) = “words ;” “utterances,” governed by *avedesi*.

- (99) 1. 1. Visesaṃ saṃsevi = vibhaji, “distinguished himself,” “followed a distinguished course of action,” *i.e.*, by being Bodhisat and Buddha and ultimately attaining Nirvâṇa, and providing a religious dispensation for five thousand years.

Na na.] The two negatives neutralise each other.

N.B.—This and the following are *paṭilomayamaka* or palindromic stanzas, *i.e.*, stanzas in which the words are the same if read forwards or backwards.

- (100) 1. 1. Râjarâja.] Buddha, “the King of Kings.”

Yasopeta = yaso + upeta.

1. 2. Yâma.] Here used for *yâmi*, with a future signification.

Cirasaṃsevitapeso = ciram saṃsevim tapo eso. Here *eso* = *eso aham*, the author of *Jinâlaṅkāra*.

Yajarâjarâ = yaṃ ajaram ajarâ (abl.). Take *yâva* as understood with *ajarâ*, “until I attain Nirvâṇa.”

N.B.—According to the commentator *saṃsevi* and *tapa* are taken as *saṃsevim* and *tapam*, adjectives qualifying *taṃ* = *bhagavantam*, and *ajaram* is differently employed. “Mayâ jinâlaṅkāram karontena yaṃ râjarâjayasopetaṃ visesaṃ racitaṃ tena puñṇena yâvâhaṃ nibbânaṃ pâpuṇâmi tâva ajaram navam navam katvâ taṃ ciram saṃsevitapaṃ bhagavantam saraṇam gacchâmi.” On *yaṃ* the following note is given :—“Yaṃ saddo paṭhamapadena sambandham gacchati.”

- (101) 1. 1. Âkaṅkhakkhâkaṅkhaṅga = Âkaṅkha + akkha, “organ of sense” + akaṅkha + aṅga. Here *âkaṅkha* refers to *paṭibandha-anâvaranañāṇam*. Akaṅkhaṅga = kaṅkhavicchedakalak-khaṇabyañjanasamannâgatasarîra.

Gaṅgâkhâgahaka = gaṅgâ, “river” + kha (“destroying”) + agahaka, “not accepting.” “Pabandhuppattiyâ kaṅkhâ yâ gaṅgâ tassâ abhâvagâhaka.”

1. 2. Kaṅkhâgha = kaṅkhâvinâsaka.

Hâ hâ, &c.] “Alas ! alas ! where can there be doubt in me,” *i.e.*, “I should without doubt accept the teachings of Buddha.” The alternative rendering of the line is, “Alas ! alas ! where can there be doubt in thee.”

- (102) 1. 1. Apagabbho.] (1) Apagatagabbho, punabbhavarahito ; (2) na pagabbho, kâyapâgabbhiyâdirahito.
1. 2. Maggamukhañ mokhañ = arahattamaggadvârena pavisitabbam nibbânañ. One MS. reads *aggamukham*.
 Mohamûhakkhamam = mohavaddhanakam katham.
- (103) 1. 2. Bhavâsaṅgâ = bhava + asaṅgâ (abl.). Asaṅgâ = anâlayâ.
- (105) 1. 1. Nonânino = no, "our" + anânino, dat. of anânî from anana, "breathing," "living." Anânî, "the living or breathing one," i.e., Buddha, supposed to be the living one who imparts to creatures the breath of Nirvâṇa. The comment has "Ananti anâ pajâ assâsapassâsamattam karontî ti attho; te anena yatim nibbânam pâpetî ti anânî, bhagavâ."
 Nanûnânî = nanu, "surely" + unânî, "deficiencies."
 Nanenânî = na + anenânî or na + a + enânî, pl. of enam, "sin," "fault."
 Nanânino = na + anânino as before.
1. 2. Nunnânenânî = nunnânî, "removed" + enânî, "sins," "faults."
 Nânanam = na + ânanam, "face," "mouth."
 Nânanena = na + ânanena.
- (106) 1. 1. Sârî.] "Remembrancer" by means of religious teaching.
 Rasasâra.] Explained by the 9 *Lokuttaradhammâs*.
1. 2. Sârî.] "Completing," "filling up," from $\sqrt{\text{sri}}$.
 Rasasârarase.] An allusion to Arhatship or Nirvâṇa.
- (107) 1. 2. Vedadinena.] "By knowledge being deficient," "through deficiency of knowledge." The occasion referred to is when Buddha went to preach the "Abhidhamma" to the devas, and Sakka considered his throne far too big for him.
 Vedena vedi, &c.] The sentence is elliptical. "By his knowledge he knew his own weakness ; by the wisdom of Buddha the thoughts of Sakka were discovered." Vedino = "of the Buddha." The *Tikâ* has the following note :—"Paññavato bhagavato paññânubhâvena tassajjhâsayam ñatvâ sakalam âsanam (paṇḍukambalasilâ) paṭicchâdetvâ nisinnabhâvena paṭiladdhasamvego sakko attano paññâya dubbalam jâni."
- (108) 1. 1. Devâsane.] The *paṇḍukambalasilâ* on which Buddha took his seat on the occasion referred to in the previous stanza.
- (109) 1. 1. Dasanâva = dasana, "tooth" + ava, "speech," "lip." Dasanâvagato, "coming from the teeth and lips," i.e., "a word that is uttered."
 Sañño.] Here a synonym for *nâmo*, "having a name," and referring to Buddha. The stanza is a "paheli" or enigmatical stanza, and words are therefore employed which depart from ordinary usage.
 Tamado = tama + ado, "destroying," "removing."
1. 2. Atṭhamâpunṇasaṅkappo = atṭhama + âpunṇasaṅkappo, i.e., Buddha, who is replete with the thoughts of the eight

ariyapuggalas, or who has accomplished his aim by the attainment of Arhatship.

Pâtvanaññaṃmanaññaṃ = pâtu + anaññaṃ + anaññaṃ + iva.

Pâtu = rakkhatu ; anaññaṃ, “not another,” i.e., “myself ;”
 anaññaṃ, “not another,” i.e., “himself.”

(110) l. 3. Mârabalena.] The *Tîkā* has *khandhakilesābbhisankhâramaccu-devaputtasankhâtamârabalena*.

(114) l. 2. Majjhimâya = majjhimâya paṭipadâya, “by the mediocre path of Arhatship”—*mediocre* as not requiring such severe efforts as were put forth at the time of previous great penances and sacrifices.

l. 4. Dhammaṃ.] The exercise of *samādhi*.

(115) l. 1. Tisetachattam.] (1) Mânussikachattam, (2) Devachattam, (3) Arahattachattam.

(118) l. 1. Nârâyanabalo.] Nârâyana's strength is represented as being equal to 10,000 *koṭis* of elephants.

(120) l. 2. Manussakalale.] “Esa manussitthiyâ kucchismim sukkasoni-tasankhâte kalale putimaṃse jâtakimi viya jâto.”

(128) l. 1. Saso.] *Vide* “Sasajâtakam.”

(132) l. 1. Anupalitto.] “Lokenapi lokesu kenâpi sattena vâ sankhârena vâ anupalitto anallino hutvâ jâto.”

(133) l. 1. Savâhanam.] “Girimekhalahatthisamhitam.”

(135) l. 1. Icchanto.] This stanza is to show Buddha's miraculous power (*iddhibalam*). All the MSS. have *châdayi*.

(138) l. 2. Sakkhi.] This reference is to the occasion when, seated on the Bodhi throne, Siddhattha asked Mâra for a witness to his alms, and his followers with one voice cried, “I am witness, I am witness !” Mâra then asked the Bodhisat for a witness to his bestowal of alms. The Bodhisat appealed to the earth as his witness in relation to his sacrifice of his wife Madî in his birth as Vessantara.

(140) l. 1. Gajjanto asani.] One MS. reads *gajjantâ asani*.

l. 2. Tasmim majjhe.] “Tasmim pathaviâkâsânam abbhantare gato.”

(141) l. 1. Vikiriyyatha.] Used for *vikiriyyatha* metri causa = vikiriyaṃ pâpunittha.

l. 2. Ajâyittha.] The reading *ajâyatha* also occurs.

(142) l. 1. Purato, &c.] This stanza refers to the time of day when the victory over Mâra was achieved. “Vasavattimâram parâ-jetvâ nisinne mahâsamudde nimujjamânam suvaṇṇacakkam viya sahasaramsî sūriyo pacchimadisâyam apagacchati atthaṅgameti ; cakkavâlāgabbham khîrasāgare nipujjâpayamano viya pabhâsamudayam visajjento anilapathe ullāṅghiyâmâno rajatacakkam viya pâcinadisâyam ambare upagacchati.”—*Gulattadâpanî*. The *Tîkā* has :—“Evaṃ Vasavattimâram parâjitvâ nisinnasakaladasahasacakkavâlāvâsino bhûtâdayo devatâ saddamanussâhesum — ‘Ethā mârissâ

Siddhatthassa 'mārassā parājayo jayamaṅgalañca Buddha-
maṅgalañca ekato karissāmā' ti ekappahārena va samosa-
rimṣu ; tasmim khane paññāsāyojanappamāṇam ramsīsa-
supasobhitam suriyamaṇḍalam nemiyaṁ gahetvā mahā-
samudde nimujjūpayamānam suvaṇṇam cakkam viya attham
gacchantam tthitam ; ekunapaññāsāyojanappmāṇam pabhā-
samudayavisajjantam caṇḍamaṇḍalam cakkavāḷagabbham
khīrasāgare nipujjāpayamānam nemiyaṁ gahetvā anilapathe
ullaṅghiyamānam rajatacakkam viya pācinidisato ugac-
chantam tthitam."

(144) l. 1. Abhidhāvati.] "Runs towards the *Bodhimaṇḍala*."

(157) l. 1. Yathākammupage = "Sakasakakammānurūpena uppajjante
satte."

(158) l. 1. Ñāṇantaṁ = ñāṇam + taṁ.

l. 2. Tenasesā = tena + asesā (abl.).

Solasadhā]—i.e., the 5 doubts of the past, 5 of the future, and
6 of the present. "Yā pi pubbantam ārabba ahosi nu kho
aham atitamaddhānam, na nu kho, kinnu kho, katham nu kho,
kiṁ hutvā kiṁ ahosi nu kho aham atitamaddhānanti pañca-
vidhā vicikicchā vuttā ; yā pi aparantaṁ ārabba bhavissāmi
nu kho aham anāgatamaddhānam, na nu kho, kinnu kho,
katham nu kho, kiṁ hutvā kiṁ bhavissāmi nu kho aham
anāgatamaddhānanan ti pañcavidhā vicikicchā vuttā ; yā
pi paccuppannamaddhānam ārabba etarahi vā paccuppannam
aham nu khosmiṁ, na nu khosmiṁ, kinnu khosmiṁ, katham
nu khosmiṁ, ayaṁ nu kho satto kuto, so kuhiṁ gāmi bhavis-
satī ti chabbidhā vicikicchā vuttā."

(166) l. 1. Paccayaṁ.] Two of my copies read *dānādivattayaṁ*.
Pure.] "Paṭhamam Dīpaṅkarapādamūlato."

(170) l. 2. Udānudārayi.] The reference is to the well-known verses
commencing "Anekajātisaṁsāram." *Dhammapada*, vv.
153-154.

l. 3. Māre]—i.e., the five *Māras*.

(171) l. 3. Mahāsahassam.] The reading *mahāsahassim* also occurs.

(172) l. 1. Lokāloke = loka + āloke.

l. 3. Suddham buddham.] MSS. read *buddham suddham* also.

(173) l. 1. Bhajitaṁ.] This *Byāpetādyantayamaka* stanza and the stanza
previous are omitted in two of my MSS.

l. 4. Namitam, &c.] One MS. reads for the last line :—

Namāmi munim satatam niyatam.

This is evidently put in to make the stanza syntactically
independent of the previous one.

(174) l. 2. Vatamiti = vata + m + iti.

l. 4. Brahmenāyācito = Brahmena + āyācito. The reading *brah-
munā yācito* is also found.

Dhammacakkam.] Buddha's first sermon was the well-known
Dhammacakkapavattanasuttaṁ. *Dhammacakkam vattayi* (or

pavattayi) signifies "Established the Domain of Law," and thence "Set forth the supreme truths of religion." *Cakka*, the symbol of supreme dominion, is taken as a transferred epithet for dominion itself. *Vattayi*, in this connection, is found paraphrased by *desesi*.

(176) 1. 2. Vasi.] "Versed," "accomplished."

1. 4. Anukampinam = anukampâ (abl. of *anukampo*, "pity") + imam.

(177) 1. 2. Sanarâmarânam = sa + nara + amarânam. The reading *sana-ramarânam* is also found.

1. 3. Nânânayehîbhisamesi = nânânayehi + abhisamesi. The vowel is lengthened on account of the metre.

Abhisamesi.] *Gulattadîpanî* has:—"Abhisamayaṃ lokut-taramaggaphalâdhigamaṃ pâpesi," taking the meaning from $\sqrt{i}$, "to go," but *abhisameti* also technically signifies "appeases the suffering of transmigration."

1. 4. Jhâto.] "Known," "reputed."

(178) 1. 2. Diṭṭhâ pattâ ñâtâ saccam.] "Catusaccam cakkhunâ rūpaṃ viya diṭṭhâ hatthatalappattam viya pattâ ñâṇena ñâtâ."

1. 4. Thomesum.] The praises bestowed upon Buddha are as follows:—

"Tvaṃ Buddho tvaṃ satthâ
tvaṃ Mārâbhibhumuni
tvaṃ anussaye chetvâ
tiṇṇo târesidaṃ pajam."

"Upadhi te samatikkantâ
Âsavâ te padâlita
Sîhosi anupâdâno
pahînabhayabheravo."

"Tvaṃ satthâ ca ketu ca
dhajo yuvo anuttaro
parâyano patitṭhâ ca
dîpo dvipaduttamo."

(180) 1. 1. Rutâ = *kathitâ*. The reading *gaṇehi rutâ* is also found.

1. 3. Gahaṇâ.] This is explained in the *Tîkā* by *anekeṣaṃ mukhena niranantaraṃ kathitâ*.

(181) 1. 3. Navavidhesu padesu.] As in the well-known formula:—"Iti pi so bhagavâ araham sammâsambuddho vijjâcaraṇasampanno sugato lokavidû anuttaro purisadammasârathi satthâ devamanussânam buddho bhagavâ."

(182) 1. 4. Sugato.] This epithet is explained by "sundaratṭhânam gato," i.e., "He who has gone to Nirvâṇa." *Sundaratṭhânam* is also explained by *bodhipallanikatṭhânam*.

(184) 1. 3. Yadatthi ñeyyam = yaṃ ñeyyam atthi. The five *ñeyyadhammas* or *intuitive principles of knowledge* are *saṅkhâra*, *vikâra*, *lakkhaṇa*, *nibbâna*, and *viññatti*.

- (185) 1. 3. Payuta.] This word should be construed with *anantakālam*.
The gloss in the *Tīkanissaya* reads *passata*, "of those who can see." The reading *payutta* also occurs.
1. 4. Tadiha] = *Tad*, refers to *Sugatabodhi*.
- (188) 1. 4. Netam = ne + etam. Stanza 187 is not found in one of my palm-leaf MSS.
- (189) 1. 1. Jâtovarakamhi = jâta + ovarakamhi.
- (195) 1. 1. Salala.] Also salaḷa.
- (196) 1. 1. Makulâ.] Also vakulâ, vakkulâ, bahulâ.
- (201) 1. 2. Kûjanti.] Also kuñcanti, "they warble."
- (202) 1. 1. Niccharânam.] Also nijjarânam.
- (204) 1. 2. Kariyati.] Also kariyyati.
- (206) 1. 2. Kekayâ.] Used *metri causa* for Kekâyâ. Two of my MSS. read *kekarâ*.
- (207) 1. 2. Vijambhitena.] Ins. of vijambhitam, "sport."
Gîtiyâ.] Childers gives *gîtikâ*, the diminutive of *gîtî* (f.).
"a song."
- (208) 1. 2. Dhûpiyâ.] This I take to be the ins. of a fem. *dhûpi*, "perfume."
- (209) 1. 1. Susamphulla.] This word, which is the same as in Sanskrit, is equal to *susamphullito*.
- (210) 1. 2. Sâmuddikam.] "Marine," "appertaining to the sea."
- (211) 1. 2. Masâragallam.] The form *masârakallam* is mostly met with in Burmese MSS.
- (215) 1. 2. Kapiṭṭhâ.] "Wood apples," "elephant apples." The word *kapiṭṭha* literally signifies "a monkey station," i.e., the tree *Feronia Elephantum*. The form *kapiṭṭha* appears in one of my MSS. Childers has *kaviṭṭha* as well.
Coca.] A generic term for the palm-fruit.
- (216) 1. 1. Ojam.] "Essence." The gender of the word, as in Sanskrit, is neuter.
- (218) 1. 2. Carimakam.] "Last," "latest."
- (220) 1. 1. Âvenikam.] The eighteen *Âvenikas* are the same as the eighteen *Buddhadhammas* enumerated by Hardy in his "Manual of Buddhism," p. 381. Also *vide* Burnouf's "Lotus," p. 648.
- (221) 1. 1. Âsayânusayaññanam.] "The knowledge which understands the thoughts and intentions of others."
Paroparam.] This indeclinable is equivalent to the adverbial ablative *paramparâ*, and is a modification of the Vedic *parovaram*.
- (222) 1. 1. Mahâkaruṇa, &c.] This line is also given as follows:—
"Mahâkaruṇâsamâpattiññanam anâvaranamiti."
1. 2. Asâdhâraṇânete = asâdhâraṇâni + ete.
- (225) 1. 1. Rammam.] One text reads *varam*.
- (226) 1. 2. Orohanakam.] Also *orohanakam*.
- (230) 1. 1. Paṇidhânamhi.] Used as equivalent to *paṇidhânato*.
1. 2. Parinibbâyinâsavo = parinibbâyî + anâsavo.

- (231) l. 2. Nibbâyittha.] The reading *nibbâyati* occurs in two of my texts.
- (232) l. 1. Dhammo]—*i.e.*, the *Suttapiṭaka* along with the *Abhidhamma-piṭaka*. The word often occurs in this sense, unless it be assumed that the *Abhidhamma* was added to Buddha's word as an after compilation by his disciples.
- (237) l. 1. Paramparâbhatânaṃ.] Instead of *âbhatânaṃ*, some MSS. read *âgatânaṃ*.
- (239) l. 2. Lañchanakaṃ.] All the MSS. have *lañcanakaṃ*. This error arises from the fact that the Burmese phonetic system does not admit of any palatal aspirate.
- (242) l. 4. Pemaniyo.] The reading *paṇḍito* also is met with, which the metre does not justify.
- (243) ll. 3-4. Vajirûpamâtīpaññā = vajirûpamā + atīpaññā.
- (244) l. 4. Accapalo.] The readings *apacalo* and *appacalo* also occur.
- (245) l. 1. Bhaveyyahaṃ = bhaveyyaṃ + ahaṃ.
l. 2. Bhogo, &c.] Two MSS. read for the second line "bhogo ca dinnehi vibhavo-m-anûno."
- (248) l. 1. Anûpalitto.] This is used for *anupalitto* for the sake of the metre, and is equivalent to the form *anuppallito*, which one of my MSS. has.
- (249) l. 2. Kareyyakhantiṃ = kareyyaṃ + khantiṃ.
- (250) l. 1. Pañca]—*i.e.*, *property, wife, children, dominion, and life*.

APPENDIX

(A.) METRES OF THE *JINĀLANĀKĀRA*.

I. OCTOSYLLABIC DISSIMILAR QUARTER-VERSES.

(a) *Vatta*.

Free.	Trisyllabic.	Trisyllabic.	Free.
<i>x</i>	<i>y</i>	<i>z</i>	<i>x</i>
<i>x</i>	<i>y</i>	◡ — ◡	<i>x</i>
<i>x</i>	<i>y</i>	<i>z</i>	<i>x</i>
<i>x</i>	<i>y</i>	◡ — ◡	<i>x</i>

(b) *Pathyāvatta*.

<i>x</i>	<i>y</i>	◡ — —	<i>x</i>
<i>x</i>	<i>y</i>	◡ — ◡	<i>x</i>
<i>x</i>	<i>y</i>	◡ — —	<i>x</i>
<i>x</i>	<i>y</i>	◡ — ◡	<i>x</i>

N.B.—*x* = ◡ or — but sometimes dissyllabic; *y* = any trisyllabic foot except ◡ ◡ — or ◡ ◡ ◡; *z* = any trisyllabic foot.

The following stanzas have an additional syllable in the free member:—105 (4th Pāda), 117 (4th P.), 121 (2nd P.), 139 (1st P.), 140 (1st and 4th P.), 142 (2nd P.), 145 (1st P.), 149 (3rd P.), 153 (2nd P.), 155 (4th P.), 160 (1st P.), 169 (3rd P.), 202 (3rd P.), 220 (3rd and 4th P.), 222 (1st P.), 224 (1st P.), 228 (1st P.), 231 (3rd P.).

The following furnish examples of the odd pādas running into the even pādas:—Stanzas 141, 152, 228, 229.

The free syllable is wanting in stanzas 164 and 241, the former having seven syllables in the fourth pāda and the latter seven in the second pāda.

Irregularities.

Stanza 141 has ˘ ˘ — in the 2nd foot of the 2nd pāda, 162 has ˘ — —, 169 has — — ˘, 218 has ˘ ˘ ˘ in the second foot of the 4th pāda, 220 has — — ˘ in the 2nd foot of the 2nd pāda. The inflectional vowel *î* is shortened for the sake of the metre, as *jâtisu* for *jâtîsu* (v. 161), *vâpisu* for *vâpîsu* (v. 191), *hatthinam* for *hatthînam* (v. 207), &c.

II. OCTOSYLLABIC SIMILAR QUARTER-VERSES.

Vijjummāla.

— — | — — | — — | — —

Examples.—Stanzas 172, 178, 188.

III. STANZAS OF 11 SYLLABLES.

(a) *Indavajirā.*

— — ˘ | — — ˘ | ˘ — ˘ | — ˘

Examples.—Stanzas 4, 54, 56, 177, 182.

(b) *Upavajirā.*

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘

Examples.—Stanzas 94, 96, 112, 183.

(c) *Dodhaka.*

— ˘ ˘ | — ˘ ˘ | — ˘ ˘ | — —

Example.—Stanza 48.

Upajâti Stanzas.

Upajâti stanzas, made up of (a) and (b), present a large variety.
Examples.—6, 7, 12, 14, 27, 28, 30, 39, 40, 51, 52, 57, 58, 59, 70, 74, 75, 83, 84, 111, 114, 171, 187, 243, 244, 245.

IV. STANZAS OF 12 SYLLABLES.

(a) *Vamsat̐tha.*

˘ — ˘ | — — ˘ | ˘ — ˘ | — ˘ —

Examples.—Stanzas 97, 98.

It also forms Upajâti stanzas in combination with Indavajirâ or Upavajirâ, or both. *Examples.*—8 (1st Pâda), 9 (1st and 2nd P.), 13 (1st and 2nd P.), 16 (4th P.), 37 (1st P.), 38 (1st and 3rd P.), 50 (3rd and 4th P.), 55 (2nd and 4th P.), 61 (1st, 2nd, and 4th P.), 64 (3rd P.), 80 (2nd P.), 81 (2nd P.), 87 (1st P.), 88 (1st P.), 90 (1st and 2nd P.), 92 (4th P.), 93 (3rd P.), 113 (4th P.), 190 (4th P.), 175 (4th P.).

(b) *Totaka.*

— — — | — — — | — — — | — — —

Examples.—Stanzas 173, 179, 180.

It also appears in stanza 71, but the 1st and 3rd pâdas have a foot deficient.

The following do not occur in all the quarter-verses :—

(i) *Indavamśa.*

— — — | — — — | — — — | — — —

Examples.—Stanzas 10 (2nd and 3rd Pâda), 11 (1st P.), 15 (3rd and 4th P.), 17 (4th P.), 18 (4th P.), 19 (2nd P.), 21 (2nd and 4th P.), 36 (1st and 2nd P.), 41 (1st P.), 49 (1st P.), 53 (4th P.), 60 (3rd P.), 73 (1st P.), 78 (3rd P.), 79 (1st and 2nd P.), 82 (2nd P.), 87 (3rd P.), 88 (3rd P.), 89 (4th P.), 93 (1st P.), 95 (1st and 4th P.), 115 (3rd P.), 190 (2nd P.), 176 (4th P.), 189 (4th P.), 209 (4th P.), 248 (2nd P.). The metre comes in combination with *Indavajirâ*, *Upavajirâ*, and *Vamśatṭha* quarter-verses.

(ii) *Kamalâ.*

— — — | — — — | — — — | — — —

Example.—Stanza 91 (1st Pâda).

V. STANZAS OF 14 SYLLABLES.

Vasantatilakâ.

— — — | — — — | — — — | — — —

Examples.—23, 24, 26, 31, 62, 65, 66, 67, 68, 85, 86, 87, 88, 110, 181. This metre also occurs in the fourth pâdas of stanzas 69 and 76.

VI. STANZA OF 15 SYLLABLES.

Malinî.

$\cup \cup \cup$ | $\cup \cup \cup$ | — — — | $\cup$ — — | $\cup$ — —

Example.—Stanza 185, but the 3rd pâda presents some irregularity, the 8th and 9th syllables being $\cup, \cup$ instead of —, —.

VII. STANZA OF 17 SYLLABLES.

Mandakkantâ.

— — — | — $\cup \cup$ | $\cup \cup \cup$ | — — $\cup$ | — — $\cup$ | — —

Examples.—Stanzas 172, 178, 188.

VIII. STANZA OF 19 SYLLABLES.

Saddullavikkilhitâ.

— — — | $\cup \cup$ — | $\cup$ — $\cup$ | $\cup \cup$ — | — — $\cup$ | — — $\cup$ | —

Examples.—Stanzas 3 and 186. The cæsura falls after the 13th syllable.

IX. STANZA OF 21 SYLLABLES.

Saddharâ.

— — — | — $\cup$ — | — $\cup \cup$ | $\cup \cup \cup$ | $\cup$ — — | $\cup$ — — | $\cup$ — —

Examples.—Stanzas 1, 2, 22, 174. The cæsura falls after the 7th and the 14th syllable.

Irregularities.

Stanza 11 has $\cup$ — — in the third foot of the third pâda, stanza 20 — — — in the first foot of the third pâda, stanza 64 has the trisyllabic foot — $\cup \cup$ in the fourth foot of the fourth pâda, stanza 184 has its first quarter-verse as follows:—

$\cup$ — $\cup$ | $\cup$ — $\cup$ | $\cup \cup$ — | $\cup$ — $\cup$

which forms no recognised metre. Line second of stanza 30 appears doubtful, but I take it to be Rucirâ as follows:—

$\cup$ — $\cup$ — $\cup \cup \cup \cup$ — $\cup$ — $\cup$ —
 hitâya attanamabhiropitakkhane.

The first line of stanza 250 appears defective.

(B.) WORDS AND FORMS NOT IN CHILDERS' DICTIONARY.

STANZA.

- 2 Natvâna—ger. of $\sqrt{n}am$, “to bow,” “to adore.”
 Suvimha—“very astonishing.” [Sk. suvismya.]
- 3 Kamato—“successively,” “respectively.” [Sk. kramaśas.]
- 4 Âdittam—abs. noun, from *âdi*.
- 5 Niyamo—“defining,” “discernment.”
- 7 Byatîta = *vyatîta*, “long past” [vi + ati + ita].
- 9 Sambhunaṇta—pres. part. of sambhunaṇti, “thinks,” “de-
 liberates,” from $\sqrt{b}hu$.
- 11 Asambhi—“without fear,” “tranquillising.”
- 12 Anupekkhî—“desiring.”
- 13 Adhicca (*n.*)—“superiority.” In the text the word is used
 with regard to Buddha’s inherent superiority of intellect,
 not dependent on any one else. Hence “underived,”
 “uncaused.”
- 18 Sayi—“lying.”
- 45 Avhâyita—P.P.P. of *avhâyati*, “calls.” [Sk. âvhâyita.]
- 47 Purekkhito—a frequently found form in Burmese MSS. for
 purakkhito.
- 50 Paditta—P.P.P. of *padippati*, “burns,” “blazes.”
- 52 Anaṅga—Kâma, the God of Love; Manobhû.
- 53 Sâdhya = *sâdhitabba*, from *sâdheti*.
- 54 Uyâta = uyyâta—P.P.P. of uyyâti.
- 55 Ūna = una.
- 59 Sayambhu—“knowing by oneself,” “untaught.” [Sayam
 and $\sqrt{b}hu$, “to know.”]
- 60 Khuracakkam—“a circular razor-like instrument of torture
 in hell.” Cf. “Uracakkam.”
- Sârajja—“tormenting,” “occasioning fear.” [Sa + $\sqrt{a}rd$
 + ya]?
- 61 Sirîsapa = sirimsapa.
 Samañjasa—“pure,” “virtuous.”

STANZA.

- 62 Mattebha (matta + ibha)—“an elephant in rut.”
- 63 Panunṇa = panunna.
Bâṇa (*n.*)—“arrow.”
- 67 Saroja—“pond-produced,” “lotus.”
- 70 Aḷi—“bee.”
Pâḷi—“row.”
- N.B.*—Burmese MSS. give the orthography of both these words correctly. There is nothing in the Burmese phonetic system to allow *l* to pass into *ḷ*.
- Samkujati—“recoils,” “shrinks,” from $\sqrt{kuj}$ or $\sqrt{kuc}$, “to draw back,” with *saṁ*.
- 72 Atiricca (adv. gerund)—“exceedingly,” “surpassing,” from $\sqrt{ric}$, “to surpass.”
- Vanitâ = vanitâ.
- 73 Sañcodita—P.P.P. of sañcodeti = saṁ + codeti.
Aṅgaja = itthilinga = aṅgajāta.
- 75 Hasula and hassula—“charming.” [*Sk.* harshula.]
Sumajjha—“slender-waisted.” [*Sk.* sumadhya.]
- 77 Sambhamati—“whirls.” [*Sk.* sambhramati.]
- 78 Opacita = upacita.
- 80 Pattunṇa—“cloth from the kingdom of Pattunṇa.”
Cīna—“cloth from China;” “China silk”?
- 81 Sudhâsa—“ambrosia-eating.”
- 82 Vilâsinî (*f.*)—“beautiful,” “charming.”
- 83 Vîjjita—P.P.P. of vijjati = vîjati.
- 89 Varam—pres. part. of varati, “desires,” “solicits.”
Riñci—aor. of riñcati, “abandons,” from $\sqrt{ric}$.
- 91 Kali—score, stake.
Tunnakâro } —“a tailor” (“pricker with a needle”).
Tuṇṇakâro }
- 98 Abhimâra—“the great Mâra.”
Iraṁ—pres. part. of irati, “moves” (as in *Sk.*).
Avedesi—causal aor. of $\sqrt{vid}$, “to know.”
Orava = avarava—“freedom from noise.”
- 105 Anânino—dat. of anânî, “breathing,” adj. from *ananaṁ*.
Enaṁ—“sin.”
- 106 Sârî—“putting in mind,” “remembrancer.”

STANZA.

- 108 Pātu—imperative of pāti, “supports,” “maintains.” [Vedic
√pri.]
- 109 Sañño—“having a name.”
Tamado—“destroying gloom,” “dispelling darkness.”
Ado—“destroying.”
Anaññi—“not another,” “self.”
- 118 Nârâyana } —the first man of great strength. [Sk. nara
Narâyana } or nâra + ayana.]
- 144 Abhidhâvati—“runs towards.”
- 176 Vasî—“capable,” “versed,” “accomplished.” [Sk. vaśin.]
Anukampâ—abl. of anukampa (*m.* or *n.*), “pity.”
- 178 Jhâta—“known,” “reputed,” “thought of.” [Sk. dhyâta.]
- 180 Ruta—P.P.P. of ruvati, from √ru, “to noise.”
- 195 Salala } —*Pinus Longifolia*. [Sk. śarala.]
Salala }
- Ketaka (*m.*)—*Pandanus odoratissimus*.
- 196 Makula (*m.* or *n.*)—*Mimusops Elengi*.
- 201 Kûjati } —“warbles,” “hums.” √kuj and √kuc.
Kuñcati }
- 203 Seleti—“whistles.”
- 207 Vijambhita (*n.*)—“sport,” “gambol.” [Sk. vijimbhita.]
Gîtî (*f.*)—“song.”
- 208 Dhûpî (*f.*)—“perfume,” “incense.” √dhup.
Samphulla (as in *Sk.*)—“samphullito.”
- 210 Sâmuddika—“marine.”
- 211 Masâragallam (= masârakallam)—“cat’s-eye.”
- 213 Khoma—“cloth from the Khoma country.”
- 215 Kapitṭha = kavittṭha.
Coca—“palm fruit.”
- 216 Ojam (*n.*)—“essence.”
- 221 Paroparam (Vedic adv.) = paramparâ.
- 225 Orohanaka (*m.*)—“descent.”
- 239 Lañchanaka = lañcanaka.

(C.) PROPER NAMES.

Anupîya—the mango grove in which Siddhattha sojourned on his way to Râjagaha.

Anomâ—the modern Rapti.

Âlâra—Siddhattha's instructor after his renunciation.

Anitthigandha—an uxorious prince of Benares. *Vide* Notes, v. 89.

Udaka—Siddhattha's instructor after his renunciation.

Kanthaka—Siddhattha's horse.

Kusa—a king of Jambudîpa. *Vide* Notes, v. 88.

Channa—Siddhattha's servant.

Tusîta }
Tussita } —the fourth Devaloka.

Narâyana }
Nârâyana } —the first man of immense strength.

Pabhavati—daughter of King Madda, with whom Kusa fell in love. *Vide* Notes.

Ramma—the name of a city.

Ramma—Siddhattha's palace.

Lumbini—the grove in which Siddhattha was born, between Kapilavatthu and Devadaha.

Saṅkassa—a town of the Gangetic Doab; the place where Buddha descended after preaching to his mother in the Tâvatimsa heaven.

Sivinda—ruler of the Sivî people, *i.e.*, Vessantara.

Subbha—Siddhattha's palace.

Sumedha—the Bodhisat in the time of Dîpaṅkara.

Suramma—Siddhattha's palace.

Suyâma—the archangel who followed Siddhattha after his birth, holding the fan as a royal emblem.

Haritaco—a confidential adviser of the king of Benares. *Vide* Notes, v. 90.

(D.) RHETORICAL TERMS.

Abyâpeta = avyâpeta—“non-isolated,” “undetached,” “conjunct,” used for rhyming words that come together.

Abyâpetâdiyamaka—“a rhyming word at the beginning of a quarter-verse.” Abyâpetâdiyantayamaka—“conjunct rhymes at the beginning and end of a quarter-verse.”

Akkharuttarika—“a letter passing beyond,” *i.e.*, “alliterative.”

Ekathânikayamaka—“rhyme on one element,” as, for example, on the gutturals in stanza 101. Rhymes may also be *dvithânika*, *tithânika*, &c.

Paṭiloma—“palindromic.” Paṭilomakaṁ—“palindrome.”

Paheli—“enigmatic.” Pahelikâ (*f.*)—“enigma,” “riddle.”

Byâpeta = vyâpeta—“disjunct,” “isolated.” *Vide* “Abyapeta.”

Byâsa = vyâsa—“distributed,” “diffused,” applied to rhymes in no particular part of the *pâdas* of a stanza.

Yamaka—“rhyme,” “synonymous sound.” Mahâyamaka—“a stanza in which all the quarter-verses are the same.” The following stanzas on “Yamaka” are from “Subodhâlankâra :”—

Yam kiliṭṭham padam mandâbhidheyyam yamakâdikam
kiliṭṭhapadadose va tampi antokariyati.

Patîtasaddaracitam siliṭṭhapadasandhikam
pasâdagunasaṁyuttam yamakam matamedisam.

Abyâpetam byâpetañca caññâvuttânekavaṇṇajam
yamakam tañca pâdânamâdimajjhantagocaram.

Sujanâsujanâ sabbe gunenâpi vivekino
vivekam na samâyanti aviveki janantike.

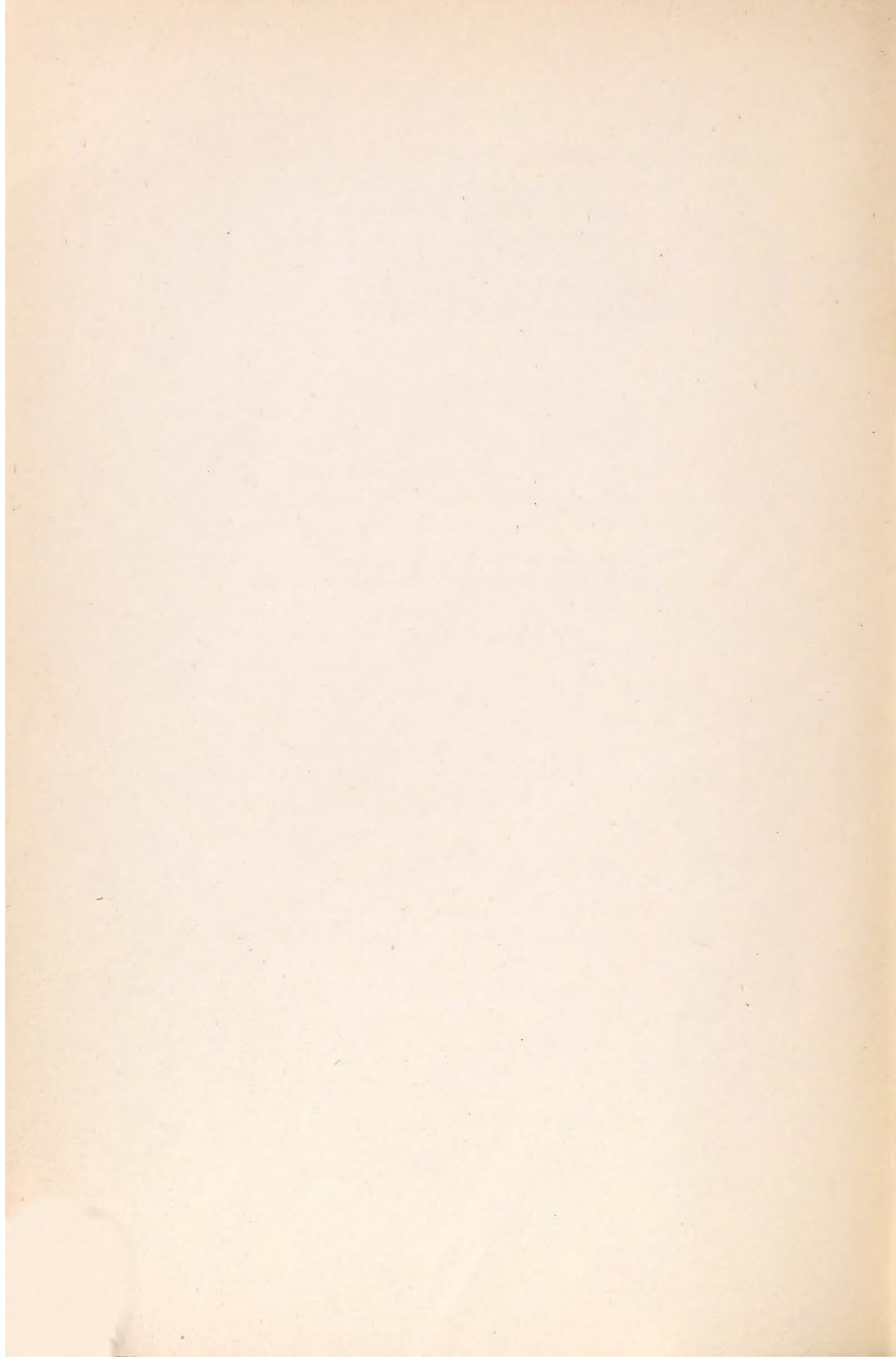
Kusalâkusalâ sabbe pabalâpabalâtha vâ
no yâtâ tâvâhositṭham sukhadukkhappadâ siyum.

Sâdarasâdaram hantu vihitâ vihitâ mayâ
vandânavandanâmânabhâjaneratanatthaye.

Kamalam kamalamkatthum vanado vanadombaram
 sugato sugato lokam sahitaṃ sahitaṃ karam.
 Abyâpetâdiyamakasseso leso nidassito
 ñeyyânimayeve disâyaññâni yamakâni pi.
 Accantabahavo tesam bhedaṃ sambhedayoniyo
 tattha pi keci sukarâ keci accantadukkarâ.
 Yamakam tam paheli ca nekantamadhurâni.

JINÂLAÑKÂRA

TRANSLATION



JINÂLANĀKĀRA

TRANSLATION.

1. The Buddha, most excellent in the three worlds, having abandoned wealth, children, wife, and bodily existence for mankind, having fulfilled the thirty *Pāramīs* and attained the unparalleled constituents of Transcendental Knowledge, attaining pure intelligence, which bestows all virtues—he, having put an end to suffering, has rescued virtuous people from misery.

2. Having paid honour to him, the Conqueror, abounding in accumulations of good, and the sole friend of the whole world, to whom most exalted in the world of creatures no one is equal in the potency of good, who is worthy of admiration, of extensive greatness, free from impurities and possessed of the essentials of Buddhahood, listen to me declaring the means, the appropriate means, tending to the Fruition leading to the state of Sugata.

3. He who is born in the ninth *Khanda* is full of knowledge, pure in his senses by the observance of the precepts, having looked upon transmigration with fear, and Nirvāṇa, the destroyer of existence, without fear—he, well worshipping the sage, because he points out the road tending to Bliss, should secure that bliss by means of the respective *bhāvanas*, *Buddhānussati*, &c.

4. Who is Buddha? What that Buddha virtue which is inconceivable and the like? What good has he not done

for the general weal? What has that Buddha declared and done which is not in accordance with truth and not held in common with others?

5. He is distinguished as Buddha as displaying the pure elements of being; and he, indeed, is distinguished as "possessed of good characteristics," who is pure in the display of the elements of existence.

6. Day by day, relying on his own supernatural power, he performed the Five Duties (incumbent on Buddhas), bringing faith to people; and, knowing fully the suitable conduct for them, preached the abandonment of the (seven) attachments.

7. He whose virtues are infinite and in the ascendancy, he, being called the unparalleled sun in the threefold Buddha domain, knows this world and the future world, what is possessed of thought and what is devoid of thought, his own existence and that of others, as well as time past, future, and present.

8-10. Not one, nay, not all together in the endless world-systems are equal to him: in the different cardinal points, the east, &c., the worlds are innumerable owing to their existing in thousands, yet Devas, men, and Brahmas in them coming together and deliberating are not able to declare the road to Nirvâṇa, not knowing, by their own power, the rising up of corresponding Cause and Effect, of Name and Form antecedent in time without a beginning—not knowing their coming up and having entered into the various contrary conceptions, not knowing, too, the rise of action and consequence, whether single or multiple, produced or natural, being concealed by the density of intelligence and continuity, they are unable to declare the Way to Bliss.

11. He, the unparalleled light-giver and Bestower of Tranquillity, considering all that can be known, has the capability in the midst of them (Devas, men, and Brahmas) to show the Way to Bliss by publishing words, excellent and quieting.

12. The chief of Sages, of the Gotama family and the son of the Sakya race, being the Lamp of the whole world, has in virtue of his compassion caused endless people to escape from the bonds of existence, unregardful of anything in return.

13. Declare his inestimable goodness in this world! There is none equal to or surpassing him! How declare that goodness as given to him by a Buddha similar to himself, produced by himself, or whether obtained without a cause?

14. He has obtained this result of Buddhahood through the unparalleled acts of charity, &c., even self-performed—not obtained without a cause or from a previous Buddha, or by the authorisation of the large body of Brahmas and others.

15. In a past cycle, at the beginning of four *asaṅkheyyas* and one hundred thousand *kappas*, when he was the hermit Sumedha, he went through the sky by supernatural power.

16, 17. When Dīpaṅkara, the Conqueror, went to the town of Ramma with his followers, being honoured by gods and men and shining (with glory) like the sun in the sky with a thousand rays, then, while those who were strenuously exerting themselves in making a path for him, he, Sumedha, on hearing the cry “Buddha,” being pleased and delighted, said, “To-day, by giving up my body to him, I, like him, shall be a Buddha in the future.”

18. On that track, having made his body into a bridge on the swampy mud, he, lying down, said, "If transcendental knowledge will be to me in the future, let this Buddha go over my head."

19. The Conqueror, Dîpaṅkara, went towards his head, knowing his intention would be realised in the future, and made an unqualified prediction, saying, "He indeed will become Buddha in the future."

20. On hearing this, he, as if having attained the state of one who received the sprinkling (of purification), and imagining supernatural knowledge as obtained by him, rose and acquired a complete grasp of the ten *Pāramîs* after the sage (Dîpaṅkara) as well as Devas and men had honoured him and gone away.

21. Having obtained firm mastery in all the thirty *Pāramîs*, and though he had the power to attain Nirvâṇa by passing beyond existence, through Dîpaṅkara possessed of the three *sikkhâs*, he, through pity for creatures, transmigrated.

22. He having paid full honour to the various peerless Buddhas who have made their appearance, it having been predicted by them with certainty that he would be a Buddha, adored with his head the peerless words of those Buddhas, and, bearing up every suffering, he fulfilled the *Pāramîs* which bestow all good qualities.

23. He who, oppressed by suffering, saw people too oppressed by suffering, always manifested compassion for mankind, knew verily such and such to be the means of their emancipation, and laid their sin upon himself.

24. By sinking in the seas of the various excellent *Pāramîs*, charity, &c., he, seeking the benefit of creatures, did not consider even the suffering entailed upon him by wicked men as anything considerable.

25. Severing his own head and giving it, cooking his own flesh and giving it, he, during the time of his aspirations for Buddhahood, having abandoned his body—how could he offend the wicked by such sacrifice?

26. Thus seeking the benefit of creatures, he underwent endless suffering during a hundred births; and, in the time of Dîpaṅkara, devoted himself to wisdom, mental concentration, and the precepts, until he accomplished his aim at the foot of his own Bodhi tree.

27. When Sumedha (in the time of Dîpaṅkara) made aspirations towards Buddhahood, and when he, as Sivinda, gave up Madî, there was not, within the births of these two periods, even a single benefit which he did not attain.

28. His births during that time being as countless as the innumerable drops of water in the great ocean—how can be expressed the endless extent of his accomplished *Pāramîs*, or where can there be found a similarity to him?

29. He who has sown the seed of a sweet mango on the roadside with the object of providing shade and fruit, even in the very moment of sowing it, in virtue of the shade and the fruit (he intends to provide), there is acquired by him whatever merit had not been obtained before.

30. So, when he (Sumedha) planted himself for the benefit of mankind on the road of transmigration, over him there sprang up merit, and whoever wished divested him of his wealth, his limbs, and life.

31. He gave more blood than there is water in the ocean; he gave as offering his own flesh exceeding the earth in quantity, his head with its crested hair surpassing Mount Meru in size, and his eyes exceeding in number the stars in the sky.

32, 33. Crossing verily by his power over the deep oceans of the water of charity, &c., and bringing the *Pāramîs* to a consummation by the bestowal of *Madî*; living among the multitude in the *Tusîta* heaven and attaining to the maturity of knowledge, he, at the request of the *Devas*, entered his mother's womb.

34. With thought and consciousness he entered his mother's womb; at the time of his entering it, the ten thousand worlds quaked.

35. Then at the time when he was in the womb there were visible the thirty-two characteristics of a great man: the mother, enraptured, sees her son in the womb.

36. She, on coming to her full time, after ten months, went to the excellent *Lumbini* grove in bloom, stood holding the excellent branch of a tree, and easily gave birth to that excellent son.

37. Then *Devas* and *Nâgas*, *Asuras* and *Yakkhas*, of the ten thousand worlds, from all sides came in raptures of delight to the blessed world-system.

38. The *Devas* held up in the sky branches of various kinds, and an umbrella, a thousand in circumference; gold-handled whisps flap; they beat drums, and conches sound.

39. Unbesmeared with any filth, he stood spreading out his feet and appeared like a preacher descending from a pulpit, or the excellent sun coming out from a cloud.

40. Sinless hosts of *Brahmas* approached him and received him in a net of gold, the *Devas* in the hide of the antelope, and men in the finest cloth.

41. Leaving their hands, he stood on the excellent spot of ground: he looked fully at all the points of the compass, and *Devas* as well as *Brahmas* said, "Equal to thee or superior there is no one anywhere!"

42. Making an advance of seven paces northward he sent forth a pleasant shout, causing those Devatas to hear him.

43. The mother then went to her home, taking her son ; and on the seventh day she attained the state of Deva.

44. The Brahmas, having regaled themselves well with food, on seeing, on the fifth day, his excellent characteristics in order to give him a name, raised one finger and said, "He will be a Buddha devoid of sin :"

45. "On seeing an old man, a sick man, a dead man swathed in cloth, and a monk, he, abandoning the pleasures of sense, enters upon the ascetic life and will become a Buddha free from sin."

46, 47. In course of time increasing (in beauty, &c.) in the prospering family like the moon, and advancing in merit like the sun in the sky, Siddhattha—named so because he had accomplished every good—having obtained Yasodhara as his wife, was attended by forty thousand accomplished women.

48. During the three seasons of the year, in suitable dwellings—the Ramma, the Suramma, and the Subha palaces—he pleasurablely enjoyed the wonderful and astonishing magnificence of royalty like the bliss of the celestial world.

*Honour to him, inasmuch as to him possessed of greatness
no darkness is !*

49. On seeing the (four) signs for the destruction of pride, the uncomeliness of women for the destruction of enjoyment, evil deeds for the destruction of happiness, there was acquired by him the knowledge for the destruction of existence.

50. The great sage, on seeing his wife and son, did not give vent to the great torrent of his love, like one rising up and going away, making a terrible uproar, from a blazing house.

51. Going and removing his foot from the threshold of Mâra, the most excellent of men, on his way to Nirvâṇa, thought to himself, "It is fit for me to go by the raft of adorning goodness: the wish comes to me very much for the destruction of sin."

52. The great sage, going to the threshold of Mâra, reflected well about the breaking up of pollution, saying, "What benefit to me remaining in the mouth of death and old age? there is no profit remaining in the realm of desire—not in my own domain."

53. "Not by the various desires is there the consummation of freedom; there is no benefit to me by pride in its various forms; Mâra with his army, not easy to be checked, crushes me like one crushing sugar-cane with a pressing machine."

54. Seeing men burning (with *Kilesas*), roaming about (in transmigration), carried away (by the four floods), base, without protection, without refuge, without asylum, and not seeing happiness, he thought, "How can they be instructed by me (if) devoted to sensual inclinations?"

55. "I who have attached myself to wisdom, separated myself from ignorance, and am regardless of attachments, I am unable to take over mankind (across the ocean of transmigration) whether with or without essential good, or whether separated from wisdom or attached to ignorance."

56. "The unorthodox do not declare Nirvâṇa to be the road (to Bliss); these men are unanimous in calling heresy superior: the society of one who is in the darkness of

ignorance is bare : I shall destroy that society by the most excellent path of Saintship."

57. "By violent action men produce suffering that cannot be borne : they know not that insufferable evil has its origin in their violence of action."

58. "The *oghas*, *yogas*, *āsaras*, and *kilesas* which rise up destroy men : birth, decay, and death are certain ; and misfortune of various kinds is perpetuated."

59. For a long time seeing the blazing of the fire of *kilesas* and knowing the inner thoughts of creatures, the self-instructed one thought—"I will attain to the perfection of knowledge ; I will instruct creatures and afterwards I shall behold that renowned son of mine."

60. "The celestial wheel is like a razor worn as a fillet round the head, sovereignty like something to be disgusted with, the society (of women) like a society of drunkards, the relations coming to place me in bondage like enemies, this son born to me the Ambassador of Impurity :"

61. "Her existent glory abides blazing in her ; this is like a great serpent's hole and a great poison ; these brilliant young women are like a thorny fence in the pure path to Nirvâna."

62. "To whose glory no other glory can be compared, on looking at whom (Yasodhara) there is no end to satiety—Now Desire, I shall undertake the breaking of thy head ; I shall go on the majestic lion-like path over the temporal cavity of the elephant intoxicated with lust :"

63. "O Sir, Desire, for a long time the discharger of arrows, bundle up your arrows ; henceforth destroy what has been discharged ; and by repelling you with a mind

that has attained to the absence of any footing (for existence) grieve not; but even if grieving, I shall go to Bliss without looking at thee, O Desire:”

64. “Delight and pleasure in sensuality be off! in seclusion (from the world) delight is befitting; thus reflecting, I, rending the mind attached to Desire, depart as a girl seeing a snake somewhere.”

65. As long as the sun travels impeded by the Cakkavâla rock and the Cakkaratana goes along (unobstructed) in the world, till then how can he, going in the sky as lord and conqueror of the Four Islands bounded by the Cakkavâla, forsake all and, being free from attachment, remove his foothold from the world?

66. Forsaking the four great islands and the 2000 lesser islands, and in them the excellent Jambudîpa, supplied with fruits and occupied by the most exalted of beings, and the delightful town of Kapilavastu in the centre of the Earth, how did he, without desires, withdraw his foot?

67. Abandoning eighty thousand of his relatives of the Sakya family, who, since seven generations, had conquered crowds of enemies and who were in possession of elephants, horses, corn and wealth,—abandoning the chief of men, his father, superior to all the house of Gotama—how did he, free from attachments, remove his foothold?

68. Having abandoned his beautiful Suramma edifice, resplendent with gems, in summer most wonderful, being as splendid as a Deva’s abode, having abandoned the flag and steamer and the white umbrella raised aloft, how did he, free from desires, remove his foothold?

69. Having forsaken the four tanks with the lotuses that flourished in the vicinity of his dwelling—(cranes sing on the red lotuses)—how did he, free from desires, upraise his foot?

70. He sees around the palace from his window the row of bees that buzz on the lotuses on the lake ; seeing their lord's mouth, a veritable lotus, the lotuses recoil, as it were, through shame.

71. The bees went about on the various lotuses happy and with pleasant buzz ; they even now besmeared his palace with honey, crying, "Why was this (dwelling) abandoned by our Lord ?"

72. The bees, carrying the nectar thence to the palace with resounding sounds, manufacture most delectable honey ; the women play on the lute in sounds surpassing the music of the bees ; they then dance like the females in the Devaloka.

73. The virtuous (women), with brilliant metallic zones and plump inviting breasts and lips, afford pleasure like celestial fairies : these charmers, like medicine, bring happiness to men.

74. The charming women, delighting in pleasure, beat drums, &c., with hands highly reddened, in the vicinity of the palace : a thousand advance dancing with instruments in their hands and incite him, saying, "Though Sakka exist, what equal is there to one of the Sakya race ?"

75. The charming well-dressed women, well decked and bearing garlands of flowers, with voices astonishingly harmonious, breasts like the Nimba, beautiful waists, and eyes large, dance to the resounding accompaniment of drums.

76. Women to whom in the world there were no equals, whose touch language has no power to describe—partaking of such sensual enjoyments and forsaking them, how did he, free from desire, upraise his foot ?

77. She (Yasodhara) sings songs already learnt or extempore, giving pleasure to her master, sending out harp-like sounds from her girdle and anklet, with the feet on the ground or thrown up in the air: the women whirl about to movements of the bracelets, with hands uplifted or lowered: seeing this joy-making, yet without seeing it, he goes away—Alas! alas! what benefit in all these efforts?

78. By merit through an endless accumulation of time, he, on that day, forsaking his begotten son, his wife as well as his vehicles and residences acquired by him, departed as if he was Sugata (Tathâgata) who had attained Nirvâṇa.

79. Forsaking his living father and (step) mother, such relatives and such females (as have been referred to), as well as such habitations, he departed like Tathâgata gone to Nirvâṇa.

80. Clad in well-scented robes of Kâsi and China, of Khoma and Pattuna, and in the *dukûla*, he was as resplendent as Sakka! Forsaking all this, he departed like Tathâgata gone to Nirvâṇa.

81. The four jars of treasures that display the lustre of greatness rose up from the earth which holds creatures on its surface—the earth containing inanimate as well as animate beings, and on which dwell the eaters of ambrosia. Forsaking these, he departed like Tathâgata gone to Nirvâṇa.

82. He ate Sâli rice, good and sweet-smelling, along with the women, his charming fellow-dwellers, from a golden tray decorated with a hundred lines; but leaving this, he departed like Tathâgata gone to Nirvâṇa.

83. His body, naturally perfumed with grateful odours, was anointed with odorous perfumes, and fanned with fragrant air; forsaking this, he departed like Tathâgata gone to Nirvâṇa.

84. He had his body excellently marked with beautiful signs and decorated with god-like ornaments, and he was resplendent with princesses of the same race. Forsaking all this, he departed like Tathâgata gone to Nirvâṇa.

85. Various seats, sleeping-places, residences as brilliant as the stars and like the ocean, the Repository of Gems, and there the upraised flag adorned with gems,—these he abandoned,—these which he considered like drops of dew.

86. He has gone from the women resplendent with various gems; from his residences always musical with their voices, and from his sovereignties adorned with the *cakkaratana*: he, indeed, in consequence, is honoured by the most excellent of men.

87. He, indeed, has gone away like Tathâgata having abandoned Yasodhara with full lips and breasts, having limbs like the flags in the theatre of Anaṅga, resplendent with the splendour of celestial nymphs, and dutiful to her husband.

88. Prince Kusa having served Pabhâvati, who had no natural desire for enjoyments, carried the rice-pole: forsaking the beautiful and excellent Yasodhara, superior to her, he verily departed like Tathâgata.

89. Anitthigandha formerly, desiring the wives of others, went about in the town armed with a sword; though abandoning dignity, he did not abandon women, but now, forsaking this Yasodhara, he, the Tathâgata, departed.

90. Haritaca, through force of his passion on account of the nakedness of the queen, ignored his vow of chastity and followed his desires, but now forsaking such enjoyment he, the Bodhisat, has assuredly departed as the Tathâgata.

91. Practising separation from the world during countless cycles, he went away, abandoning royal magnificence and a most excellent woman: he described that past sacrifice as a small stake, looking upon it as a tailor looks upon a hole in a garment.

92. Bearing this in mind, the God of Love now praised Yasodhara, who was like the flag (in his theatre); and he, the kinsfolk of remissness, said, "He who is intoxicated with passion is conquered by me:" he knew not of the occasion for the discharge of the thunderbolt of knowledge.

93. Seeing existence as the origin of the fire of suffering and destroying lust that gives rise to it, he abandoned Yasodhara with plump lips and breast, and attained Nirvâṇa which gives potency to Buddhas.

94. Having had a hold on the minds of endless creatures, during endless ages, the (hitherto) victorious God of Love was indeed overcome by him singly: he who went away thus (to become a monk) will not return.

95. Seeing the occasion for the discharge of the thunderbolt of knowledge, he, the God of Love, having thus undergone defeat, will not return again.

96. His going away (after the conquest of Anaṅga) was wonderful; wonderful indeed the bringing about of the cessation of combustion; wonderful, too, when Mâra spoke of the Buddha's attainment of tranquillity; wonderful, indeed, when he did not set his mind on the laughter, &c., of the daughters of Mâra.

97. The renouncer of his life together with desires, attained to the end of his intention by means of restraint; the giver of his life together with desires, attained Nirvâṇa by various means; he, not allowing himself *Kilesas* with

Kāma attained, by diverse means, to perfect knowledge; he who attained to perfect knowledge gave mankind their desires.

98. The Jina, without enmity at the harsh speech in the struggle with Māra, caused the terror-stricken criers (suffering in hell, &c.), like one trembling (as the sun) in regard to an enemy (Rāhu), by means of utterances well spoken and supplications reverential, to know utterances free from enmity.

99. The time of thy coming into the world was specially distinguished: the time of thy going out from the world was specially distinguished as well.

100. The dignity with which the King of Kings is endowed has been treated of by me: I, full of religious fervour, until I attain undecay, will resort to him, whom without decay, I have long served.

101. O Possessor of senses for the obtaining of desires, of a bodily organisation for the dispersion of doubt, not a believer in the river of doubt, but the destroyer of doubts in those who hold them—Alas! alas! where can there be doubt in me?

102. He is without future conception, without the incidents of conception (name and form), without delusion (ignorance), and does not produce delusion in others: he has preached emancipation obtainable by entrance into the Chief Path (*i.e.*, by the gateway of Saintship): he has not preached the augmentation of delusion.

103. Seeing the existence of merit and demerit, he went away from merit and demerit; merit and demerit being attachments, he went away from merit and demerit.

104. Seeing the existence of merit and demerit, he relinquished merit and demerit; from unattachment to merit and demerit, he departed from merit and demerit.

105. To our living one surely are no imperfections, no corruptions; no faults to our living one that have not been removed; no mouth is equal to the mouth of our Lord.

106. The Lord of the Lake of the Essences of Sweet Juices, who is the remembrancer of worldlings and celestials in religious essentials, is the filler of the lake-like heads of worldlings and celestials with the best of the essences among the essences of Sweet Juices.

107. Sakka, pleasing to the gods, was not pleased with the God of Gods (Buddha), owing to his own deficiency of knowledge; Buddha by his knowledge understood the thoughts of Sakka; Sakka, by his own knowledge, knew his own weakness.

108. Seated on the Deva throne, he, the Deva of Devas, pointed out to the seated gods and men the food of knowledge in his religion.

109. Buddha, the name that proceeds from the lips, is the sun that destroys the darkness of ignorance; let him who has accomplished his aim by the attainment of Saintship, protect me like himself.

110. The great sage is indeed devoted to his own as well as the good of others; indeed by the potency of the ten *Pâramîs*, and verily by the destruction of Mâra's army, he assuredly attained to the purest knowledge.

111. Having descended from the palace divested of evil, he, the illustrious being, went on his horse (Kanthaka), well trapped, along with Channa to the bank of the Anoma, and attained to the illustrious state of a monk.

112. In the Anûpiya mango grove he obtained the most unequalled joy and happiness of an ascetic life, free from objects of desire; Râjagaha, with its sovereignty, he looked upon as devoid of splendour, through the natural splendour of his personality.

113. Then being displeased with the Jhâna of Âlâra and Udaka, the hermits, he proceeded to Uruvela for his great exertion (in the path of Buddhahood), and practised the highest order of penance.

114. "From attachment to desires I cannot practise the highest penance; omniscience is accomplished by the mediocre path of Saintship." Knowing this, he went to the excellent Tree of Knowledge to produce the state of *Samâdhi* which was productive of former virtues.

115. Having obtained the white umbrella in the three Buddha Fields, he might be the Lord of the universe; so going forth he sat for his fight with Mâra unmovable on the unconquerable seat under the Tree of Knowledge.

116. Parting with his sovereignty over men, his father, Suddhodhana, then paid honour to him with the white umbrella, adoring him with his head.

117. The Mahâbrahmâ, Sahampati, gave up his sovereignty in his dominion with Devas and Brahmas together, and paid honour with the white umbrella.

118. Gotama himself, as powerful as Nârâyana, attained the potentiality of Highest Knowledge, and came to the throne at the Tree of Knowledge to conquer the whole world.

119. Then King Vasavatti, Lord of the Six Kâma Worlds, accompanied by his army, approached the throne at the Tree of Knowledge.

120. "Come," said he, "seize, bind, cast off this low-born; he thinks not 'I am a worm born in a human foetus.'"

121. He caused a ninefold blazing shower to fall, created a blinding smoke, incalculable in volume, and threw many thunderbolts.

122. Throwing also his circular weapon he could effect nothing; seeing no other weapon that could be brought to use, he spoke thus:

123. "Siddhattha! wherefore art thou in my own rightful seat? get up from it; if not, I shall split thy heart."

124. As a father seeing his young son playing at his feet, he looked at Mâra displaying love and exercising compassion.

125. Then the Sage shouted out in sounds fearless but pleasant (lion-like)—"This base one knows not of himself that he is my slave!"

126. "By whatever Karma he was born in the excellent celestial city, not knowing about his own coming into it, he imagines himself *chief of the world!*"

127. "Indeed the good done by men in the innumerable world-systems is not worth a sixteenth part of even one of the *Pâramîs* (practised by me)."

128. "While I was the animal hare, on seeing a mendicant coming, I fell into the fire, cooking my flesh to offer it."

129. "Thus was performed by me actions of penance during endless ages; who other (than Mâra), indeed, possessed of intelligence, and not insane, could have acted thus (in coming into conflict with me)?"

130. "And so, one, not knowing in reality that this body is brought into being (produced) by endless good actions, imagines me a man, saying, 'Thou art a man!'"

131. "I am neither a man nor a demon, not a Brahmâ nor a Devatâ; I have come here (to the Bodhi tree) to point out death and decay to the world."

132. "I, the conqueror of endless things, uncontaminated by the world—the Buddha at the foot of the Tree of Knowledge—cause many people to cross over (to Nirvâṇa)."

133. Seeing warring Mâra with standards all around, he said, "I go forth to the battle; let him not expel me from my place."

134. "Thy army, which the world of men together with the gods could not overcome, that, thine army, I shall go through by means of Wisdom just as an unbaked bowl is broken through with a stone."

135. "If wishing it, I can go about in the cavity of a sessamum seed; wishing it, I covered the universe with my body."

136. "I have the energy and strength to take them in an instant and crush them to powder, but the taking of life is not right."

137. "Of what use armed force towards this worm? converse with such an evil one is also, verily, not befitting."

138. "The throne is a thing for myself; what benefit by a witness? the earth which shook owing to the giving away of Madî is a witness."

139. Having spoken so, he inclined his right hand towards the ground: then the earth shook and a great noise uprore.

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140. Along with the terrestrial noise there burst in the sky a thunderbolt, making a roaring noise; it fell in mid-air; Mâra, along with his attendants, was terror-stricken.

141. The army was scattered like dust thrown up by a strong wind: a great sound was produced—"This is the victory of Siddhattha!"

142. The moon goes from the east like a silver wheel in the sky; the sun with a thousand rays descends in the west.

143. Seated cross-legged on the unconquerable throne, under the Tree of Knowledge as an umbrella, in the centre of the earth, the Sage grasped the Law.

144. Just then Sakka runs blowing his conch; Brahmâ holds an umbrella of three leagues over the Sage's head.

145. A Deva of the Tusîta heaven held a ruby-like palm fan, Suyâma the tail-whisp, and the rest of the Devas held various auspicious gifts.

146. Thus Sakka, Brahmâ, and the Devas in the ten thousand world-systems filled up the world (in which Buddha was), blowing conches, &c.

147. Some celestials stand holding auspicious gifts, some holding flags and garlands, some, likewise, holding full water-jars, &c.

148. The celestials of the ten thousand world-systems dance, sing, whistle, and play upon musical instruments, and through ecstasy are filled with joy.

149. Said they, "We shall obtain the luscious nectar of the Law, the luscious ambrosia of his eyes, and we shall witness wonders."

150. He, pointing out the way to Nirvâṇa, liberated mankind from the stakes of sorrow and desperation, from the thorny path of old age and death, and from the trap of desire.

151. Thus the most excellent of men, honoured by the delighted gods, was not thinking of any honour (paid to him), thinking of the excellent Law.

152-155. Siddhattha, having accomplished his desires and not being overcome, remembered his previous birth in the first watch, seated on the unconquerable throne, under the jewel-like umbrella of the Tree of Knowledge on the Bodhi throne, in the Cakkavâḷa as a palace resonant with joyous singing and the beating of celestial festival drums, honoured with garlands and perfumes under the canopy of the sky decked with stars and brilliant with various ornaments, and beautiful from the Cakkavâḷa rocks serving as screens and walls.

156. Thereby the springing up in this world of Name and Form was well perceived by him; the heresy recognising body as his own was in consequence completely abandoned by him.

157. Then in the second watch, he brought to mind the enterings of creatures into new existences in accordance with the law of *Karma*; consequently the origin of existence through *Karma* and *Kilesa* became perfectly manifest to him.

158. The knowledge called *Kaṅkhâvitaranî* (the Dispellor of Doubt) was attained; by that the sixteen-fold doubts that exist disappeared completely.

159. After that, he the Sage, in the third watch, caused his knowledge to settle on the twelve-fold Chain of Causation.

160. Touching upon Ignorance, &c., in consecutive order, and on old age, &c., in opposite order, he arrived at true insight.

161, 162. During innumerable births, calculated by hundreds of Kotis, by repeatedly destroying the desire of acquisition by complete liberality, he put a stop to anger and enmity by observance of the precepts, by forbearance, and by love, by means of wisdom severing delusion and, likewise, false belief.

163-165. By serving those worthy of respect and the like dispelling doubt, by respect to elders in his family, getting rid of pride and presumption, repeatedly destroying desire by the renunciation of the world, falsehood by truth, and indolence by energy,—thus by charity, &c., getting rid of every component of sin (*Kilesa*), how should not such great well-increasing wisdom grow into the tranquillity of Nirvâṇa?

166. In the performance of difficult duties in the past, such as charity and the like, he desired not the grandeurs of existence; he aspired to excellent Buddhahood.

167. From his aspirations (in the time of Dîpaṅkara), his longings as well as the meritorious acts performed by him, taken together now, undoubtedly give him complete knowledge.

168. Then touching upon all the elements of being, he, in the light of impermanence, suffering and unreality taken consecutively, attained Nirvâṇa.

169. Burning up his taints to the very smallest particle with their accompanying impressions, he, by the attainment of Saintship, became the pure Buddha at the foot of the Tree of Knowledge.

170. Having obtained the excellent white umbrella of Saintship, he, in the precipitancy of his joy, gave expression to the intensity of his feelings; having rent asunder the *Mâras* and having conquered the whole body of his enemies, he became the unrivalled Sun in the three Buddha Fields.

171. He was indeed excellent of all, being King of Kings; holding three umbrellas, he was the excellent King of Law; he had the power with his voice to instruct not only one world-system, but a thousand world-systems.

172, 173. What born creature is without sense in the worlds in which Buddha is the light (of knowledge)? Who wise and full of faith would not adore him the pure Buddha crossed over from the flood, who is deserving to be served, who has forsaken taints, who is air and life, who has renounced the world, seized the truth, who is attractive and untainted, who goes on the right path and avoids the wrong road, who goes on the road to righteousness, not on that of evil, deserving to be adored, immeasurable, not ignorant, but wise?

174. "Verily attaining purity beyond the purity of others, the destruction of all taint and the highest knowledge is an excellent attainment indeed;" thinking so continually about perfect knowledge for seven days, he, even during that time, enjoyed various happiness—the fruit of Saintship—and on being asked by Brahmâ he set forth the supreme truths of religion in the Isipatana wood.

175. What man, indeed, possessed of sense would not adore his preaching, beneficial and real, full of love and truth, capable of instructing up to one's desires, expressed in the tones of the cuckoo and in the voice of a Brahmâ?

176. Bhagavâ became proficient in three wonders—supernatural power, religious instruction, and admonition. Having attained to these astonishing wonders, he, through compassion, pointed out the Law to this world.

177. Verily, thus having attained Buddhahood, he, in various ways, pointed out the Law to men and gods; he gave surpassing enlightenment to sentient beings, and therefore is he reputed as the Lord of the Three Existences.

178. The Devas and Brahmas praised Buddha, having, verily, attained the light of Law, seen, acquired, and recognised the Truth, and having crossed over from attachment, hatred, and ignorance.

179. He is the most excellent King of Sages, the most excellent King of men, the most excellent Deva among Devas, the purest Brahmâ, the remover of his own evil and the remover of the evil of others, the augments of his own advantage and the augments of the advantages of others.

180. The qualities, *Araha*, &c., spoken of by Devas, Brahmas, and men, being extensive and pure, are ninefold, accepted on the earth and in the sky, and are spread abroad in the whole of the Deva worlds and in the three existences.

181. The Buddha characteristics are indeed the incomprehensibility, &c., of the Honoured One, surpassing in purity the purity of others; they fall concisely into nine heads; I shall now set forth the qualities of *Araha*, &c.

182. He who was born here, worthy to be honoured, free from desire, perfectly wise and omniscient, replete with good practices and learning, who has crossed the Flood, has come well, goes under the name of Sugata.

183. He knew this world and the others; he was the excellent horseman for the subjugation of men; he carried out the excellent duties of Teacher in relation to gods and men; he was wise (in the knowledge of the Four Truths), full of glory and pure.

184. There is nothing here not visible to him, nothing, moreover, not known or not to be known; he knows everything that can be known; therefore is the Tathâgata omniscient.

185. Thus, here (in the world) should be contemplated that excellent Buddha knowledge of distinguished essential elements, infinite and worthy of reverence, unlimited by time, and ever the means of the production of merit in all the ten thousand world-systems.

186. By him who is wise listening to the scriptures and their exposition, requiring the exercise of reflection, there is comprehended that essential and pure discourse; indeed, realising well the good consequences by results, the cause is known by him; and, in consequence, by great efforts, he believes also in the omniscience produced in the Buddha.

187. And he who believing in his omniscience recites his attributes—*worthiness to be honoured*, &c.—according as stated, and reflects on them, he soon forsakes evil and attains to the tranquillity of Nirvâṇa.

188. They (who do this) are to be believed, to be thought about, worshipped and honoured; they, by aspiring to this (position), are born in the world in which Buddha is the world's light.

189. Therefore, I worship him, the honoured of honoured ones in the past, by means of existing attractive things in the store-room of his birth, in the auspicious world-system appertaining to a Buddha.

190. I now pay honour to scentless and unscentless flowers produced on water or on land, growing in this world-system,

191. In the various ponds and tanks in the gardens of men in it, in the Himalayan wood or in its seven great lakes;

192. To the flowers that flourish in the great island as well as in the two thousand smaller islands, on the seven circular rocks and on the excellent Mount Meru—

193. The kumuda, uppala, and other lotuses in the abodes of the Dragons, the trumpet-flower, &c., in the dwelling of the Titans,

194. The Koviḷâra, &c., too, in the dwelling of the Gods, and various such-like flowers growing on the earth—

195. The campaka, salala, nâga, punnâga, ketaka, vassika, mallika, sâla, koviḷâra, and pâṭali,

196. Indivâra, asoka, kaṇikâra, makula, paduma, punḍarika, and sweet-scented kumuda and uppala:

197. These, as well as others, trees as well as creepers, those that grow sweet-smelling, soft to the touch, of various colours and beautiful,

198. Variegated, of different shades of dark, yellow, red, black, white, brown, beautiful plants of various colours.

199. The Himalaya, the repository of gems, is attractive with flowing rivers, streaks of forests, and with lakes under the mountain.

200. The forest is bespread with pollen from the pericarp of the petals; bees, owing to the perfume of flowers around, hum loudly.

201. Birds, too, are there; these twice-born creatures are sweet-voiced and beautiful; the warblers warble on the trees which blossom in season.

202. The mountains resound with the descent of immortals; and there are heard instruments like the five kinds of celestial musical instruments.

203. There the Kinnaras, beautifully decorated like the fairies among the gods, dance, sing, whistle, and play (on musical instruments).

204. The golden-coloured mountains there blaze like flames of fire; there indeed work is performed by the Kinnara by means of the mountain-lamp.

205. On account of the descent of the gods, rubies, opals, &c., remain sparkling and appear like nets of pearls:

206. The brown sandal-wood, taggara, camphor, green sandal-wood, are there; the place is replete with the sound of birds, the cry of peacocks,

207. With the hum of bees, the roar of elephants, the sporting of beasts of prey, the singing of Kinnaras,

208. With the radiance of the mountains, the splendour of the rubies, with variegated ethereal canopies, and with the perfume of flowers of the trees. Thus replete with all elements, what can the Nandana wood be (in comparison)?

209. There being thus the various well-blooming forests, and in them the beautiful flowering trees as well as agreeable sounds and pleasant odours, (with these) I worship him, honoured before by those deserving to be honoured.

210. In the dragon world, in that of men, Devas, and Brahmas, whatever wealth there might be in the ocean, the earth or the sky—

211. Silver, gold, pearl, opal, emerald, the speckled ruby, crystal, red ruby, and the coral—

212. This wealth I offer to him, the Buddha, who fulfilled the Ten Perfections during countless cycles, and taught the Four Truths to beings.

213. Khoma and silk, cotton and sâṇa, hempen and woollen stuffs, the celestial dukûla garments—these various kinds—

214. By the endless bestowal of which in charity the discipline of shame and modesty was perfected in the Buddha—with these garments I worship him.

215. The most exquisite juice of various fruits of trees growing in the forest—mangoes, wood-apples, jacks, and endless kinds of palm fruits and plantains.

216. The sweet-smelling juice as well as essence in them having been offered by me, I adore him always with my head with a serene mind.

217. I pay honour to his first inconceivable aspiration (to Buddhahood) by means of all the existing objects in the world-system.

218. I pay honour to the excellent spot of the consummation of the Ten Perfections; then to his last birth-place in the delightful Sâla wood.

219. I adore the severe practices in his religious efforts during six years, the unconquerable throne, his perfect knowledge, and the attributes of Buddha.

220. I adore the fourteen *Buddhañâṇas*, the eighteen *Âvenikas*, the ten *Balañâṇas*, the four excellent *Vesârajjas*.

221. The *Āsaya* and *Anusaya Ñāṇas*, the knowledge of the successive orders of sentient beings, the *Yamaka-pāṭihīras* and the *Sabbaññutañāṇa*,

222. The *Mahākaruṇāpattiñāṇa* and the *Anāvaraṇañāṇa*—I bow down to these six uncommon powers and adore them.

223. I then pay honour to the Law grasped in seven weeks, as well as to the place where he was asked by Brahma to point out the excellent Law.

224. I pay honour to the establishment of the rule of religion in the deer-park of the Isipatana wood; moreover, I adore his residence in the monastery of the Bamboo grove.

225. I then pay honour to the beautiful Jetavan, resided in for a long time by the great Sage, and to the *Yamaka-pāṭihariya*, not found in common with others.

226. I honour the preaching of the Abhidhamma at the foot of the Coral tree as well as his descent from the Deva world at the town-gate of Saṅkassa.

227. Moreover, I bow down and adore the *Mahāsamaya* discourse on the Himalayan mountain as well as at those places mentioned by me.

228. In the way above mentioned, I pay honour to the Scriptures composed of eighty-four thousand scriptural sections.

229. I adore his renunciation of the elements of existence to Māra between the two Sāla trees in Kusinârâ belonging to the Malla princes.

230. The taintless one, from the time of his aspiration (to Buddhahood), having completed all that had to be done, attained Nirvâṇa.

231. The great long-standing compassion of him who had thus performed what had to be done and had attained Nirvâṇa did not die out.

232, 233. The great Sage enjoined—"After my death, let this Dhamma and Vinaya, well shown to you by me, as well as my bodily relics, be your teacher; let also the unconquerable throne and the excellent Tree of Knowledge be your teacher."

234. Having set the Tree of Knowledge and my relics in my place, I permit you their worship for the purpose of your attainment of the road to Nirvâṇa."

235. Therefore I bow down and worship, considering—"He who is Sambuddha, having acquired it, teaches his excellent Law according to the truth."

236. So I bow down and adore without exception every relic of the Buddha in the extensive Cakkavâlā, even to the amount of a mustard seed.

237. I bow down to and adore all the Bodhi trees perpetuated in succession from this (first) Bodhi tree.

238. Whatever articles, bowls, robes, &c., the Reverend One used—all these used relics I bow down to and adore.

239. Wherever he lay down, wherever he was seated in the arcade, or wherever he left his footprint—I bow down and adore.

240. Whatever images are made in order to know Buddha's nature for those who do not know him—I bow down to them all and adore them.

241. Thus I honour the excellent Buddha, the Law, and the Priesthood by means of all things in the world-systems.

242. May I be deserving of love in every existence, owing to mortifications, ceremonial observances, and all meritorious acts performed by me in this existence as well as in my previous existence.

243. May faith, modesty, fear of sinning and great knowledge, energy, thoughtfulness, concentration of mind and surpassing wisdom, like Indra's thunderbolt possessed of the virtue of penetration, be consummated in me until my attainment of Buddhahood.

244. Having got rid of desire, hatred and illusion, heresy, pride, and doubt, and being free from niggardliness, jealousy, and impurity, may I be stable and devoid of conceit.

245. May I not be oppressed by any one, but be wealthy and not humiliated through garments given in gifts to me; may the wealth and body obtained by me be, forsooth, for the benefit of others.

246. May I support my parents according to the Law and, being respectful to elders and of great service (to others), may I bring about the advancement of myself as well as that of relatives, friends, and enemies.

247. Having approached the Protector Meteyya, I shall pay honour to his person, and acquiring the excellent *Veyyākaraṇa*, I shall be Buddha in future times.

248. Not being polluted by the world, delighting in charity, established in the precepts and virtues, undergoing renunciation of the world, and obtaining excellent knowledge, may I be replete with strength and power.

249. May I exercise forbearance in the cutting off of my head and flesh, hands and feet; being established in

truth, may I be devoted to love and equanimity in order to be steadfast.

250. Having made the five great sacrifices and, not missing the road to omniscience, having severed moral depravities, and being victorious over the five Mâras, shall I be Buddha in future times.

THE END.

Buddharakkhita

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